

A
PATHWAY
TO PATIENCE
IN ALL MANER
OF
AFFLICTIONS.
By Io: Norden
London Printed
By Tho: Harper
1626.



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A
PATHWAY
TO PATIENCE,
IN ALL MAN-
NER OF CROSSES,
tryals, troubles, and afflictions:
inwardly for sinne, or out-
wardly by sicknesse, pouerty, enemies,
imprisonment, banishment, slau-
ders, disobedience of Children,
*household-crosses betwene man
and wife, &c.*

With necessary Prayers for eue-
rie of them; as also for diuers
other necessarie
purposes.

By I. N. *London*

HEB. 12. 5.

*My Sonne, despise not the chastening of the Lord,
neither faint when thou art rebuked of him.*

AT LONDON,
Printed by E. A. for T. HARPER.

I 6 2 6.

A
BATHVAY
TO PATIENCE
IN ALLMAN
OF GROSSER

SION COLLEGE
LIBRARY.

With necessary Provisions for
the Officers; as also for
the Students.

B. A. W.
HER. 17. 2.
Printed by E. A. for J. H. A. B. P. E.
17. 2. 2.



To the right Honourable
Earle of PEMBROKE,
Lord Chamberlaine to his
Maiestie: And to his entirely
beloued and most louing bro-
ther, the Earle of MONTGO-
MERIE; health, honour, and
happinesse here, with all hea-
uenly blessings; and eternall
saluation, when the Lord Iesus
shall come to glorifie his Saints
in heauen.

My good Lords,



Although it
behoueth e-
uerie man,
that vnder-
takes to instruct others
in any Art, Mysterie, or
A 2 Science,

The Epistle

Science, to be himselfe
well furnished with
knowledg, iudgement,
practise, or experience,
in the thing he vnder-
takes to teach : yet for
want of the depth and
quintessence of that
knowledge and iudge-
ment; he may speake, to
the instruction of o-
thers, by the experience
of his owne practise.
I haue little knowledge
to iudge, & lesse iudge-
ment truly and iustly to
censure other mens ver-
tues or vices : onely ha-
uing some speculation,
in,

Dedicatorie.

in, and some practise of,
and by practise some
experience, in that
which I am bold (vn-
der your Honourable
names) to publish, *Con-
cerning that most excel-
lent vertue of the minde,
perfect Patience*: I haue
essayed (partly for mine
owne, partly for the
cōfort of others) what
profit I could produce
by mine owne experi-
ence, of the patient bea-
ring of mine own cros-
ses and troubles; there-
by to confirme mine
owne assurance, and to

The Epistle

intimate vnto others, that are any way afflicted, or troubled inwardly in minde, or outwardly with any crosse or tryall; that impatience, murmuring, or grudging, make the lightest crosses & troubles seeme more irksome, more harsh, and heauier, then in deede they are of their owne nature : And, that perfect patience, makes them seeme light, and easie to be borne, being neuer so weighty in the opinion of men. And there-

Dedicatorie.

therefore I haue, out of
my slender experience,
endeuoured (in this little
Pamphlet, rudely dige-
sted) to remember some
seuerall occasions (a-
mong infinite) requi-
ring this diuine vertue
Patience; wishing there-
by all men to prepare
themselues, to vnder-
goe their troubles, pre-
sent, or when they
come, with godly pati-
ence; as *Dauid* did, who
suffered manifold tenta-
tions, yet his soule alwayes
kept silence vnto God, as-
suring himselfe, that

The Epistle

*he should not much be mo-
ued: not much; yet the
most godly man may
doe, as Dauid did in his
bapt; fret at the prosperi-
tie of wicked men, him-
selfe in affliction, pouer-
tie, and vnder the crosse.
But a wise man soone
reformes himselfe as he
did; when he confide-
reth, that though many are
the troubles of the righte-
ous, and that it is his lot
to suffer, yet that God
will deliuer him in the end
out of all. Therefore is
he patient vntill his de-
liuerie come. And to the
end*

Dedicatorie.

end that such as haue, or
may haue occasion, to
make vse of these my
weake meditations and
prayers ; I haue in all
humbleness presumed,
to publish them vnder
your Honorable names.
Entreating your good
Lordships, not to con-
ceiue, that I seeme there-
by, so idly vaine-glo-
rious, and so forgetfull
of your places, wise-
domes, and Honorable
estates, as to presume to
teach your Honours,
the necessitie and vse of
this heauenly, and (con-
As sequently)

The Epistle

sequently) Honourable
vertue. But onely that
your good Lordships
would be pleased to
grace, this my weake la-
bour, with your Hono-
rable countenance; for
the weaker the buil-
ding is, it requires the
stronger supporters: cra-
uing your Honourable
fauours therein, that o-
ther men that haue oc-
casion to vse it, may the
more willingly em-
brace it. For, if men, of
whatsoever quality, ho-
nourable, or inferiour,
truly knew the sweet-
nesse

Dedication.

nesse of this vertue,
though euery man hath
not one and the same,
yet the most of men
haue, or may haue some
cause to practise it, if
they will haue comfort
in their crosses, which
are of as many kindes,
as are the seuerall estates
and conditions of men,
of whatsoeuer quality,
high or lowe.

Most humbly entrea-
ting your Lordships
Honourable pardon, of
my rudenesse, in hand-
ling of a work worthy
the labour of a man of
most

The Epistle

most exquisite gifts;
And to beare with my
too much boldnesse, in
vsing your Honourable
names, in a matter so
impertinent to your
Honours. But I am so
much the more encour-
aged, to present it vnto
your good Lordships,
by how much, I con-
ceiue (as well by the
approbation of all ver-
tuous men, as by mine
owne experience) your
Honourable enclinati-
ons to the practise of all
diuine vertues: And doe
assure my selfe, that
your

Dedicatorie.

your Honours wil take
in good part, that which
I haue (though weakely)
done, more in regard
of my good meaning,
then of the thing it selfe;
which I humbly recommend,
vnto your most Honourable
acceptations.

*Euermore bound vnto
your good Lordships
for many your most
Honourable fauours,*

—
IOHN NORDEN.

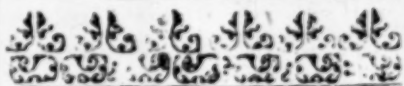
Dehementis

From Honours
I have (though weak-
ly) done, more in re-
spect of my
estate, which I have
to recommend, than
of my person, which
I have not.

My dear friend
I have been
very much
pleased to hear
of your recovery.

Yours truly
John Locke

in
fl
de
for
wh
tic
to
for
ver
it n



To the beneuolent
Reader, and especially
to such as are afflicted
or vnder any kinde
of crosse or
trouble.



Here is no greater comfort to a Christian man, then here to seele Gods ready helpe in his necessities, troubles, and afflictions ; enery man by nature desires it, yet fewe attaine vnto it, for that they vse not the meanes, which are faith, prayer, and patience : faith to beleene it, prayer to obtaine it, & patience, to wayte for it.

Patience is a most especiall vertue, the Mistres and guide as it were of all the affections, and
gouer-

The Epistle

gouverneur of the inward minde ; which being thereby well and constantly settled, will restraine thee from all extrauagant and unruly wayes : It will gently curbe all thine vngodly desires ; It will with-hold thee from taking or seeking rash reuenge of them that doe thee iniurie : It will keepe thee in equall temper , as well in aduersity as in prosperity. And thou canst not be truly reputed a patient man , If thou shew thy selfe discontent (as to murmur or grudge) in any outward crosse or inward affliction : Or if thou can not suffer and passe by iniuries, wrongs, rebukes, slaunders, and abuses (without vndiscrete and peeuish passions) with a stayed, settled, and patient minde, thou canst not truly be accounted a Christian valiant man.

Yet true it is, that many thinke it such a disgrace vnto them , so put up any small iniurie without desperate and rash reuenge, as hee looseth

to the Reader.

looseth thereby the reputation of his valour; but (if it be duly considered) he is the most magnanimous man, that can best keepe vnder, tame and rule his owne passions: and he that is foyled by his owne froward and beedlesse fury, discovereth greatest infirmities, and sheweth himselfe unworthie to be called a morall vertuous, much lesse a truely religious man.

True Religion is evermore accompanied with a vertuous & valorous minde, which (if it be perfect) hath evermore patience ioyned with it, as chiefest of all other mentall vertues: and therefore, he that in euery iniury, crosse or affliction, grossly bewrayeth his impatience, howsoeuer he may otherwise seeme (not moued) he is neither rightly religious, nor truely vertuous.

No man indeed, can be truly knowne to be a religious or a vertuous man, unlesse hee meete with

The Epistle

with the contraries of both, and therein shew his valour, constancie and patience, in maintaining the one, and shewing testimonies of the other: for the man that is carried away or shewes himselfe newter, betweene true and false Religion, or betweene vertue and vice, hath neither Religion nor vertue.

Men are not knowne to be truly vertuous but by tryall; for, as there are certaine minerals, that seeme to be the very mother of gold or siluer, which being cast into the fire, appeare onely sufferous, enaporate, and turne to smoake; so is there a kind of meeke and ciuile behauiour in some men, that giueth a certaine outward faire lustre, and show, that it will beare the teste; but when it is tryed by the fire of affliction, crosses, troubles, injuries, reproches and the like, it will appeare a meere shadowe without any true shew of that
substantiall

to the Reader.

substantiall approoued vertue.

Who is not a vertuous and valorous man before he be tryed? and who is not a patient man before he be crost? there be many seeming very valiant, stout and strong men, not dismaide or daunted at any perill, yet if but a feauer take them, the goutte possesse them, sicknesse befall them, or any affliction crosse them, they will either shewe their impatience, by murmuring or grudging, hanging downe their heads like a Bul-rush, or sigh and groane vnder the burthen, as if Maluerne hils were fallen vpon them; and this for want of patience.

A rich man as long as he enioyeth health, wealth and honour, wished successe in all his affaires, nothing crossing him; how can he but be patient in shewe? But when his wealth turneth into want, his health into sicknesse, his honour into disgrace; when aduerse successe crosses his hopes, and affli-

ction

The Epistle

tion seize vpon him (as hee is a man without patience) he will change his countenance , and by his gesture and cariage , shewe himselfe ashamed of the change of his estate ; fretting himselfe in the gall of his bitter impatience , as if God did him iniurie thus to correct him : whence also ariseth to the increase of his impatience , diuersities of mens censures , as they did of holy Iob. Surely , (sayes one) he is a wicked man that God doth thus punish him : Another , Hee was very prodigall , hee was proude , vaine glorious , ambitious , & the like ; and therefore hath God laid this heauie crosse vpon him : as though they had lined in the very bosome of the man , & were partie to the very counsell of God , in punishing or correcting him .

In like manner doth the vnadvised multitude commonly censure all men afflicted , be it by sorrow for sinne , sickenesse , and some
lingring

to the Reader.

lingring disease, pouertie, imprisonment, banishment, enemies, shipwracke, losse of goods, by whatsoever meanes, stubbornnesse of children, disquietnesse betweene married couples; and in what sort saener a man is afflicted and visited by the hand of God (though in his speciall loue) hee must looke for censures, according to the peruerse conceits and opinions of such as seeme to knowe the very cause of Gods punishing and correcting men here belowe; and yet neither looke into themselves, nor knowe nor thinke of the cause of causes.

Seeing then, that the best and dearest children of God are subiect to afflictions, crosses and troubles of infinite kindes, and consequently to the rash censures of the braine-sicke vulgar, haue they not all good cause to flie vnto God for this heauenly vertue Patience, to support and sustaine them, not onely in their proper crosses

The Epistle

crosses, but in the vniust scandals
of idle men?

But iudge thou no man, hee
standeth or falleth, he is comforted
or crossed according to the
good pleasure of God; and receiue
thou thy lot whatsoeuer it be, prosperous
or aduerse, as sent of God
for thy good.

If he visit thee with sicknesse,
accept it as his fatherly chastisement,
to reforme thee before thou
goe hence, thereby summoning
thee shortly to appeare before the
Throne of his Maiestie.

If thou become poore bereft
of all thy goods, and haue little
or nothing left, content thy selfe;
& consider, thou hast yet more left
thee then thou broughtest into
the world with thee: and were
thou neuer so rich, hadst thou neuer
so great possessions, neuer so
high place of dignitie in the world;
thou must be taken from all, thou
must leane all, and all must leane
thee: and as thy life is short, so
are

to the Reader.

are thy pleasures, crosses and patience of no long continuance.

If thou be backe-bitten and slandered, thinke thy selfe no better nor more worthy the applause of the world, then Christi's owne Apostles, and Christ himselfe; who were scoffed at, railed upon, and scornefully reuiled, yet reuiled not, but with patience endured buffetings, stripes and death, in greatest meekenes.

If thou be banished thine owne native Countrie, and from thy dearest friends, inforced to wander from Countrie to Countrie, from Citie to Citie, remember wee are all strangers and pilgrims in this world, and nothing better resembleth our earthly pilgrimage then doth banishment; which may moue vs to thinke seriously and continually of a permanent Citie promised, after our long and tedious exile, which endureth but a little season, and then wee returne, arise, and shall

The Epistle

shall be receiued into the Countrey of peace, and Citie of perpetual freedome.

If thou be troubled with disobedient and refractarie children, haue patience, remember Adam had a Kayne: Abraham an Ismaël: Izaacke an Esau: David an Absalon. It is the case of many a godly and religious father to haue an ungodly sonne.

*If thou be troubled with a disquiet, proude, sullen, tartè and taunting wife, be patient vnder thine vnpleasant yoke; looke into the Scriptures, and thou shalt finde many good and godly men to haue gone before thee, that haue shewed thee the way to beare this crosse with patience; as Moses his Zipporah: David his Michal, and others: and if thou looke neere at home, thou shalt finde many of thy good neighbours sicke of thy disease; and nothing can ease it but patience, prayer,
good*

to the Reader.

good counsell in the feare of God. These are the salues for euery sore, the phisicke for euery disease, and Antidotes against euery poysonous and pestilent passion of the minde.

And for thy better help, I haue (though indeed weakely) in this Treatise, endeauoured briefly to touch many of the crosses that may befall thee; wherein if thou be ignorant, thou maist therein learne in some measure, how to prepare thee to the patient bearing of them; waiting the Lords leisure and his good pleasure with prayer, in a liuely faith, in true repentance of all thy sinnes, which are the cause of all thy troubles, crosses, - and calamities whatsoever; and thou shalt finde the burthen of them light, and the yoke which the Lord layeth upon thee, easie.

And be assured, that if God correct thee here, he loneth thee,

The Epistle

and doth it to reforme thee to
saue thee. Ieremie the most fa-
mous amongst the Prophets, con-
fesseth, that before the Lord
touched him with affliction,
he was like a wilde and vntam-
ed Colte : and Dauid, the
worthiest among the Kings, ac-
knowledgeth, that before he
was afflicted he went awrye :
And Paul the chiefe among the
Apostles, thought it his grea-
test glory to suffer affliction for
Christ ; and many they were that
he suffered, see 2. Cor. 6.

Outward affliction, or inward
sorrow for thy sinnes hurt thee
not ; the one argues the loue of
God towards thee, the other thy
desire to obay him. There is no-
thing more hurtfull to thee, nor
more offensive to God then thine
impatience, thy murmuring and
grudging at Gods gentle chastise-
ments, which are the euils of
thy minde and most afflict thee :
whereas true patience in faith,
is

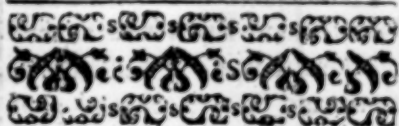
to the Reader.

is as a braſen Bulworke againſt
all the attemptes and assaults of
finne and Satan; *the workers of*
all the croſſes, troubles & calami-
ties in the world: Imbrace there-
fore whatſoever befalleth thee
with godly patience; and
the Lord aſſiſt
thee.

Thine in Chriſtian
good will:

I. NORDEN.

¶ 2 The Table



*The Table of the
particulars contained
in this Booke.*

A Prayer for the morning.
A Prayer before a
man goes to his night-
ly rest.

1 A preparation to godly
patience. page 1

2 Touching sinne, the cause
of all afflictions, the confession
and repentance of them, and pa-
tience in troubles. pag 20

3 Comfort for a man afflic-
ted in conscience, by reason of
his finnes. pag. 47

4 A prayer for the forgiue-
nesse of most haynous sins that
afflict the weake conscience of a
sinner. pag. 67

5 Comfort for the sick. p. 77

6 A Prayer

The Table.

6 A prayer to be often said
of a sick man or woman. 79

7 A prayer to be said for a
sick man; of faithfull friends that
come to visite him. 105

8 For such as are oppressed
with pouerty and want; not im-
pertinent for the rich. 112

9 A prayer to be said of such
as are oppressed, with necessity
& want of things necessary. 133

10 A short prayer to be said
of him that is in necessity and
want. 146

11 Generall counsell & com-
fort for men imprisoned. 153

12 Against Treason, for
which a man is worthily impris-
oned. 168

13 For such as are impriso-
ned, as guilty or vehemently su-
spected of murther. 173

14 A prayer for a man im-
prisoned guilty of murther. 179

15 For such as are impriso-
ned, for committing any offence
against the Lawes of the King-
dome

The Table.

dome deseruing death. 185

16 A prayer to be said of a prisoner accused, and like to be condemned to death, for some fact against the lawes; or to any other corporall punishment.

190

17 A prayer to be said of a penitent offender, going to his execution, or to any corporall punishment.

200

18 For such as are imprisoned for debt.

205

19 A prayer to be often said of a man imprisoned for debt.

pag. 216

20 A caueat for cruell creditors, that keepe poore men in prison, whom they know vnable to pay that, for which they keepe them in prison.

226

21 Encouragement for such as are enclosed, and afflicted with enemies, flatterers, and their slaunders.

241

22 A prayer for a man that hath vnderferued enemies, and is subiect

subiect

The Table.

subject to flanderous tongues,
flatterers, and false friends. 253

23 Counsell & comfort for
him that is persecuted, for his
constant profession of the Gos-
pell of Christ. 263

24 A prayer for a man per-
secuted for his faith, and pro-
fession of the Gospell of Iesus
Christ. 281

25 Comfort and encourage-
ment for such as are banished,
or enforced to live out of their
owne native Countrey, either
for feare of persecution for
Gods word, or of the furie of
enemies, that pursue them with-
out iust cause. 292

26 A prayer for a man ba-
nished frō his native Countrey,
for some crime committed, or
enforced to forsake it, either for
feare of persecution, or of some
mighty aduersary that doth vn-
iustly oppresse him. 304

27 Comfort & encourage-
ment for Parents, that are cros-
sed

The Table.

sed and grieued at the vngodli-
nesse and disobedience of their
children: fit for all Parents to
reade. pag. 314

28. A prayer to be vsed of
godly Parents, for the reforma-
tion of vngodly and disobedient
children; and for patience: not
ouermuch to afflict themselues,
for the stubbornnesse and diso-
bedience of a wicked son. 332

29 A perswasion to pati-
ence in the crosses, that often
fall out betweene man & wife;
fit to be considered of married
folkes, for their mutuall com-
fort: with counsell to such as in-
tend to marrie. 341

30 A prayer to be said by
man and wife together, or by ei-
ther of them, at any time in pri-
uate. 359

31 How the husband ought
to behaue himselfe towards his
discontented wife. 367

32 A prayer to be said often
of a man, who hath a wife of
refractory

The Table.

refractorie conditions. 374

33 How the wife ought to behaue her selfe towards her husband, though hee be faultie, and hard to be pleased. 379


34 A prayer for the wife that is vnequally yoked with an vnkinde, vnthrifty, or an vngodly husband. 385

35 A comfortable conclusion, shewing the benefit of afflictions, to the end we may beare them, in what nature or kinde soeuer they befall vs; with the more resolute and godly patience. 401

37 A prayer for the forgiveness of sins, and for the neglect of our duties, in seeking to know God by the hearing of his word, and the practise of the same: fit daily to be vsed. 391

36 A necessary prayer for strength, to beare whatsoeuer afflictions with patience, and for faith to resist the tentations of Sathan. 418

*A PRAYER FOR
the Morning.*

 Lord GOD,
heauenlie Fa-
ther ; when I
doe consider
how many wayes and by
how many sortes of finnes
I haue offended thee night
and day; and doe duly call
to minde how graciously
thou hast kept mee this
night, & how many bles-
sings and fauours I haue
receiued of thee (without
number:) I am euen asto-
nished at my great ingra-
titude, and doe vtterly
condemne my selfe of
highest rebellion against
thee.

Many

A Prayer

Many haue bene the
dayes, weekes, months and
yeares, that thou hast here
afforded me to live; and in
all the time of my life he-
therunto, thou hast gra-
ciously preserved mee,
plentifully releued me, &
continually kept me vnder
thy fatherly protection, in
all my nights and dayes;
and hast bene euermore
watchfull ouer me; that I
haue from time to time,
from night to day, and
from day to night, bene
euer sustained through
thy grace; though I haue
some times felt thy corre-
cting rod by some crosses
for my sinnes, yet haue
they bene euereasie, in
comparison of my deser-
uings;

A Prayer

uings; and profitable vnto me.

Lord pardon and forgive me my sinnes, forgive my manifold offences, wash me thoroughly by the blood of Iesus Christ my Redeemer; and cleanse me from all my pollutions, for they are many, and I am ashamed that euer I gaue way vnto them.

But now Lord, now, though late, I pray thee to leade me by thy Spirit in more obedience; slay me, that I runne not this day into any vnseemely or vngodly actions; withholde mine eyes from vanities; keepe vnder the vngodly affections of my corrupt heart, that though they may

for the Morning.

may begin to worke sin in
me, Lord suppress them
before they come to ex-
ecution.

Disperse Lord, and dis-
pell all the clouds of igno-
rance and errors, that dar-
ken mine vnderstanding,
and giue me wisdom
rightly to know thee, and
thy Sonne Christ, and
what he hath done for my
soule; and through thy
grace restraine me this day
from that thou hast com-
manded me to shun: and
let me doe nothing, but
what may please thee, then
whatsoever I shall thinke,
speake or determine, shall
be to thine owne glorie,
profitable to my selfe and
others.

Pre-

A Prayer

Preserue me from the
secret and hidden snares
of Satan, who is restless to
allure me to sinne, inticing
me to imbrace the vanities
of the world, and to yeeld
to the lusts of mine owne
corrupt nature.

But Lord, as I haue by
thy prouidence, past the
darkenesse of this night, &
doe now enioy the ioyfull
benefit of the light of this
day: so let me this day a-
uoide all the workes of
darkenesse; and as the day
doth administer light vn-
to my corporall eyes, the
better to doe the works &
offices of my calling; so let
the light of thy Spirit, O
Lord, shine in my soule;
that I may walke in the
light

for the Evening.

light of thy truth in true obedience, to the good example of others.

Thou hast allotted me a calling in this life; giue me power & wisdom rightly to performe it: my best endeauours can little preuaile without thy blessing and direction; and therefore I humbly pray thee to prosper whatsoeuer I take in hand this day.

Blesse mine vnderstanding O Lord, that I may rightly know and be able truly & faithfully to performe what belongeth vnto my place and calling.

Blesse the health of my body, the strength and continuall vse of my limbes & senses, which of them
selues

A Prayer

selues are weake, and may
soone decay without thy
blessing.

Increase O Lord, and
confirm my faith, grace,
wisdom, and obedience
euerie day more and more,
that I may euerie day
more and more dye vnto
sinne, and be made stron-
ger and more perfect in
righteousnesse.

Heale O Lord, all my
corporall and spirituall in-
firmities, and dispose my
heart, that I may be euerie
day more and more mind-
full, that this my life is
short, and that this day
may be my last day; and let
me so walke this day, as if
it should be the last day of
this my mortall life; that

for the Morning.

I may be assured of the immediate entrance into that life which is eternall, with Christ my Redeemer.

And vntill that last day shall come, O Lord, I intreate thee in the name of Iesus Christ, that this day and all the rest of my daies and nights, may be prosperous and blessed vnto me; the day for the performance of my calling, the night for my rest, vntill I come to my finall and perpetuall rest with thee and thy Sonne, to whom with thy blessed Spirit, I ascribe all honour, praise and glory. Amen.

*Lord, encrease
my faith.*

A Prayer

*A Prayer to be said before
a man goes to his
nightly rest.*

O Gracious Lord
God heauenly Fa-
ther, the keeper
and preseruer of all that
come vnto thee for suc-
cour; I haue been through
thy great mercie and pro-
vidence, kept, preserued,
defended, fed, sustained,
and relieued this day, now
come to an end; and now
as the night succeedeth
the day, and the darkenes
the light; so I knowe O
Lord, that death will suc-
ceede my life, and the
graue my bed.

Lord, thou madest in
the beginning, light and
darke-

for the Evening.

darknes, night & day, morning & euening, and all to thine own glorie, & to the vse of wretched man, who in the beginning turned his light into darkenesse, & that darkenesse hath ouershadowed al that haue proceeded of his corrupt seed; among whom O Lord, I am so bemisted and blinded with that originall darkenes, as I cannot see, nor truely conceiue the light of thy most sacred word, without that spirituall light, shining from thine illuminating Spirit.

Thou madest two lights O Lord, to endure for euer, the Sun to gouerne the day, and the Moone to giue light in the night;

yet

A Prayer

yet doe not these lights
O Lord, direct our feete
in the wayes of righteous-
nesse, nor our pathes in
obedience, but rather lead
vs to the occasions to sin;
but it is that supernaturall
light O Lord, that procee-
deth from the brightnesse
of thy louing counte-
nance, that directeth
aright those that are thy
children of the light.

By this light O Lord,
guide me, that the night of
ignorance ouer shadowe
me not from beholding
thy louing countenance,
which is more pretious &
more sweete vnto me, then
all earthly delights.

The day-light wherein
I should onely followe
with

for the Euening.

with godly diligence in
my calling, & to serue thee,
turneth into the darkenes
of my minde without thy
spirituall light: how much
more will the darkenesse
of the night miscarrie my
corrupt hart, into idle and
vngodly thoughts, espe-
cially, by the temptations
of the Prince of darkenes,
when thy light faileth me?

For such O Lord, is the
nature of my polluted
heart, that it neuer resteth
to infuse euill imagina-
tions into my mind; espe-
cially in my night wa-
kings, and in my sleepe to
trouble me, with sundrie
euil & vngodly dreames &
wicked phantasies; show-
ing thereby the fruites of
my

A Prayer

my sinfull nature.

Therefore gracious Father, I finding in my selfe, & thou knowing mine imperfections better then my selfe, I come in all humblenesse, praying thee to assist me with thy grace, that I may conuert my heart from the euils whereunto it is enclined, and onely incline and frame it to the sincere seruice of, & obedience to thee; and to dedicate my *mind, will* and *affections*, in my night wakings, either to meditate of thy word, or in making my faithfull prayers vnto thee.

I cannot O Lord, through the weakenesse of my corrupte nature subsist without

for the Morning.

out cōpetent rest & sleep;
yet I know thou slumbrest
not nor sleepest: but with
thee the day and night are
alike light, and in thy pro-
vidence and loue, hast an
eye ouer all that are thine
whether they sleep or wake.

Giue therefore com-
mand O Lord, vnto thy
heauenly watchmen to
keepe me, and all that I
haue, from danger this
night: so will I lay mee
downe vnder the shadowe
of thy protecting winges
to take my rest this night;
faithfully cōmending my
soule and body, and all
that belong vnto me, into
thy most powerfull and fa-
therly tuition; so shall I
not feare what Satan or
any

any malicious instrument
of his shall practise or plot
against me.

And in this assurance O
Lord, confirme my faith
from night to day, and
from day to night; that all
the dayes and nights of
my life, may be rightly
spent in a holy and sancti-
fied conuersation, to thy
glorie and mine own com-
fort, vnto the end of all
my nights and dayes,
through Iesus Christ my
Saviour and Redeemer.

Amen.

*Lord, encrease and confirme
my faith, this night and
euermore.*

THE



A
PATH-VVAY
TO GODLY PA-
TIENCE, IN
all manner of
Afflictions.



Affliction heere in
this life, is vn-
to the Godly, as
it were a *Schoole*
to learne them
Patience : A most worthie and
diuine Vertue ; which, adioy-
ned with true & liuely Faith in
God, doth so season the minde
and the affections of the heart,
as it seemeth not to feele, what-
soeuer trouble, or affliction in-
flicted; or iniury offered : But,
in prosperitie and aduersitie ;

B

loued

loued or hated ; sicke or in health ; in fulnesse & in want ; in riches & pouerty ; it reſleth in the worſt part content, and in the beſt euer thankfull : neyther liſted vp for the one, or caſt downe for the other.

Patience
beareth all
things.

Tribulation may lye very heauily vpon a man endewed with this diuine vertue, yet can it neuer preſſe him down to diſpayre, moue him to reuenge, or cauſe him to ſeek ſiniſter meanes for eaſe : For, hee is ſtrong, when he ſeemeth moſt weake ; he goeth on moſt cheerfully, and with eaſe, when Carnal men (obſeruing his miſeries) thinke him moſt heauily and grieuouſly loaden.

It is ſuch, and ſo excellent a vertue, as is not, neither can it be gotten, by friendſhip or fauour : It is freely giuen, not of Nature, but of Grace : Not attained vnto by Humane learning, but by Spirituall illumination : And there-

therefore, neuer entreth into a froward, vnfaithfull, or repining heart : But, in a heart vpright, and a conscience at peace with God and men; humble and meeke men and women doe only (and none else) enioy her.

So precious a Jewell it is, as neither golde nor siluer can purchase it; It is also so victorious, as nothing can ouercome it: Seldome moued, yet neuer without cause of being moued : for one iniury, trouble, crosse, or afflictio or another, wil daily, nay euery houre set vpon it to try it. It continually meeteth with one occasio or another, to exercise it: And the more it is crossed, the more it increaseth, and the stronger and more perfect it waxeth.

Where this diuine vertue *Patience* dwelleth, and hath her perfect working, it is an especiall marke and note, that he, or she that truely possesseth it, or

Patience brooketh not a repining heart.

Patience is neuer idle.

Patience
a marke of
the Childe
of God.

is possessed by it, is the true Childe of God; yet neuer scene nor obserued, but by iniuries, wrongs, afflictions, abuses, and troubles, the things whereupon it worketh; and without which it were of no vse. For as Physicke needes not, where no disease is, nor Medicine, where no Maladie is; So needes there no *Patience*, where no tryall is.

But it fareth not so with Gods Children, they haue matter enough to trye and in-vre their Patience (though worldly men, that haue all things, and all things succeed according to their owne hearts desires, haue no seeming cause, to vse, though they often abuse this most wor-thie vertue.) The Godly, and such as truly endeavour to liue religiously among the multitudes of men, cannot be but many wayes tryed, to proue their Faith, and to exercise the to beare their afflictions
without

without murmuring or grudging, *Wayting on the Lord with perfect Patience* : For where no troubles are , where , and to whom no injury , abuse , or wrong is offered , and vpon whom no crosses befall , how can Patience appeare ? where no *Body* is, how can the shadow be scene ? And as the shadow appeareth by the Body ; so in the truly humbled , Patience appeareth in affliction : According to *St. Paul*, who approueth that *Tribulation* in the Faithfull bringeth forth *Patience*, and *Patience* experience of the mercies of God, and that experience produceth *Hope* (neuer to be forsaken in what trouble soeuer) which *Hope* is so farre from making him ashamed , that is endued with these heauenly vertues, that he findeth the end of his troubles to be timely deliuerance, and finally glorie : How can he but reioyce, rather then

Psal. 38.15

Where no
triall is, Pa-
tience can-
not appear.

Rom. 5.3.4

Afflictions
make not a
Patient mā
miserable,
but rather
honorable.

to be too much deiected in his afflictions? For, seeing *Hope* grounded vpon *Experience*, ap-
proueth that afflictions worke
Patience, through Faith; why
should afflictions seem so harsh,
as to make men miserable, when
the Patient suffering of the, bring-
geth not onely no shame, but
honour vnto the Saints of God,
that suffer? who it pleaseth him
to vse here as seruants, intending
hereafter to glorifie them as his
Sonnnes and Daughters: he aba-
seth them here, whom he mea-
neth to aduance hereafter: His
crosses here for a time, carries
vs to a Crowne of glory here-
after. Let vs therefore with
true & perfect Patience, vnder-
goe all our crosses & afflictions;
knowing, that *through many
troubles and trials we must enter
into the kingdome of heauen.*

Carnal men may think indeed,
that y^e Patient man, & such a one
as can contentedly beare trou-
bles.

bles, iniuries, wrongs, slaunders
 reproaches, and afflictions; to be
 but a *Coward*, a *Sot*, a *Silly foole*.
 one that hath neither a manly
 spirit, nor humane Pollicy to re-
 uenge himselfe, or to make si-
 nister shifts in the world, to
 right and releue himselfe: and
 thinke him mad or sencelesse,
 that he sheweth no more passi-
 on, or impatience, in his wrongs
 and miseries, as meere Carnall
 men doe: But that seeming-
 silly Patient man, feels farre lesse
 trouble of minde in his seeming
 greatest afflictions, then these
 Politicks of the world doe; who
 are both inwardly vexed and
 tormented, and outwardly toy-
 led, in shuffling & tossing their
 wits, like Flies in a Spiders web,
 or Birds in a Lime-bush, to free
 themselues of small troubles;
 and the more they struggle, the
 more they entangle themselues,
 As if they were not blinded
 with the vaine opinion of their

Carnall
 men think
 Patience
 sottishnes.

owne carnall wifdome, or carried away with the vaine hope of (vncertaine) successe, they could not but acknowledge; for dayly experience sheweth, that the wisest and carnally Politickst men in the world, seldom bring their euill enterprizes to passe, but with charging their Consciences, and finde at last, that all their inuentions and practises, either end with shame here, or in horror, when they goe hence : For it is iust with God to leaue them to their owne wills and wiles, that wilfully forsake him, and his wifdome to direct them : And experience likewise approueth that the truly patient and faithfull man, depending onely vpon the Power, Prouidence, Wifdome, and Loue of God, in his greatest calamities, findeth euer a most certaine comfortable issue of his hope, and holy desires. In his greatest dangers he passeth
not

Patient
findes com-
fort in the
end.

not the bounds of Gods holy directions. So all his afflictions tend to his inward comfort, neuer to his outward deserued shame or reproach: He doth consider in true wisdom, that the time of his suffering is heere but short, but the time of his Triumpling shall be perpetuall.

And therefore, whatsoever the malice of Sathan or his Instruments can practise or purpose against a man, trulie indewed with this diuine Vertue *Patience* (which through Faith hauing it perfect operation) he daunteth not. Let *Rabsachs* rayle and blaspheme: Let *Shem* curse and cast stones: Let the world and all the wicked therein, worke what they can: let them vomit out their venomous Gall of malice, and spew out their most enuious hearts in most ignominious slanders against him; he will yet keepe

2. Kin 18.27

2. Sa. 16. 7 C

Why God
sendeth his
children
troubles.

Heb. 12.11

silence in his heart, to God; who searcheth euery heart, and tryeth the Reynes of euery man, and will giue vnto euery man according to his wayes: And it is he that sends vs troubles to keepe vs in obedience: And it is he that works Patience to beare them; and nothing hindreth inward comfort in outward crosses, but murmuring, grudging, and impatience in them.

Afflictions (indeed) though they doe proceed of Gods fauour, seeme nothing pleasant to the fleshly minde: yet (as St. Paul saith) they bring in the end, the quiet and comfortable fruite of righteousness, to them that are exercised with Patience to beare them; They bring, through faith, eternall glory in the end; not as the cause, but through Faith in him that suffered for vs, and before vs, a testimonie, that God so loueth

vs in his Sonne, as to make vs in some measure like him, by suffering with him and for his sake : And when we haue suffered, as much as the malice of Sathan or his Instruments (by the permission of God) can inflict vpon vs, yet cannot our sufferings amount to the thousandth part of the best mans euil desertings : And yet many complaine of the greatnesse of their troubles, that neuer, either examine the haynousnesse of their sinnes, or that they are sent of God, to make them to know that God is angry with their sinnes; and by his corrections seeketh to draw them to repentance, and amendment of life.

If we did truely consider, and duely weigh, that it is God alone that measures out all our afflictions; the length, breadth, and depth of them by his owne hand in his absolute wisdom; and that neither Sathan nor the malice

God limiteth our afflictions.

Iob 5. 6.

Seuerall
kindes of
afflictions.

malice of man, hath any further share in inflicting them vpon vs, then they are limited in his providence, & did consider (as Iob saith) *what afflictions spring not of the earth*, though many times by earthly men (yet all of God) we could not but with a most liuely and firme Patience embrace them as sent from him.

What are the afflictions which can befall vs in this life? They are indeed of many and sundrie sortes; yet may be all reduced into these heads: The griefe of the minde for sinne, sicknesse of the body, enemies, losse of goods, slanders of our good name, imprisonment, banishment; & which is the most heauie, yet most comfortable, persecution for the constant acknowledgement and profession of the Gospell of Christ: vn- godly children not the least crosse, and household disquietnesse betwene man and wife, the

the most vngodly: many other branches are dependant on euery of these: But what, and of what nature or kinde soeuer they be, they are all determined by God, so to befall vs as he hath limited, and none of them but haue befallen Gods dearest children: And therefore let no man attribute whatsoeuer befalls him, to *Fortune*, *Chance* or *Ill-lucke*, common vngodly phrases; vsed not by the ignorant onely, but, too often, by such as fraud much vpon their diuine knowledge. *A haire falleth not from our head by chance*, but by the prouidence of God: And shall we ascribe matters of farre more, yea of greatest moment, vnto a cause that is not? for there is neither *fortune*, *chance*, or *lucke*, as they are commonly taken, that haue any share in these things; and therefore, can they not be the cause of our troubles; to which there

Luc 21.17.

We ought
to imbrace
whatsoever
God layeth
vpon vs.

there can be no certaine euent
ascribed: But the will, wise-
dome, power and prouidence
of God, worketh according to
his owne good pleasure, all
things vnder the Sunne. There-
fore ought all men to reuerence
him, and to suffer themselues
to be guided and gouerned by
him: and not onely, not to mur-
mure and grudge, at his corre-
ctions, but to imbrace with
an humble heart and patient
minde, whatsoeuer hee in his
wisdomme shall thinke fit, to be
laid vpon them, vsing no sini-
ster, violent, or forbidden
meanes to be eased; and not
to goe before the good pleasure
of God to be eased: for as hee
layes them vpon vs, he knowes
the time and meanes to remoue
them: wherein wee are to fol-
lowe the example of *Noah*,
who, as hee was shut vp into
the Arke by God; so would he
not come forth without him:
neither

neither should we that are afflicted by him, seeke to be eased but by him.

Affliction in it selfe, and of it owne nature is indeed a heauie burthen, euen to a minde well qualified, as it is the punishment of sinne: But as God changeth the nature of it, in making it the medicine to cure the sinnes of his children, they become light, whose crosses and corrections he sanctifieth by his grace, and maketh those bitter waters sweet. So that through faithfull patience, his dearest children canne with comfort digest them.

But contrarily, they bring forth in the wicked, the poysonous frutes of impatience, murmuring, grudging, and many times very blasphemies; In so much, as to them, euen good things become euill: and they become worse by that, whereby the children of God are

Afflictions,
Medicines
for sinnes.

Good
things be-
come euill
to the wic-
ked.

are made better; and therefore saith God vnto the wicked (that through punishment would not amend) *Wherefore should ye bee smitten any more? for ye fall away more and more.*

Whereby wee are taught not to repine at the continuall prosperitie of the wicked, that suffer not like troubles as the godly doe here; for God seemeth to wincke a while at their wickednesse, and forbears to punish them, suffering them to enioy their profits, their pleasures and carnall delights here, that hee may giue them their iust recompence of condemnation hereafter, that refuse his chastisements here.

Afflictions
the crowne
of the god-
ly.

Happie are they therefore that suffer here, with faithfull and filiall patience, though in shewe it be ignominious, and in the censures and opinions of carnall and worldly men base: yet is it indeede the Crowne of their

their glorie here : howsoever they seeme to be neglected and reiected in the world & worldlings, by their true faith, perfect patience, humilitie and prayer : they are sustained, supported, and in their greatest troubles, deepest dangers, distresses and wantes, comforted and releued : and obtaining at his hands whatsoever small comfort, they attribute it wholly and altogether to his meere mercy, goodnesse and prouidence, not vnto selfe wisdom, policie or fortune.

They acknowledge their owne wisdom to bee but foolishnesse, their policies frivolous ; and, fortune a meere heathenish inuention : They see and feele their owne weakenes ; they obserue their owne blindness ; they finde they can doe nothing of themselves, towards the remouing of their miseries, nor supplying of their wantes ;
but

Gods chil-
dren haue
least rest in
the world.

but repaire vnto , and relie one-
ly vpon God, in faithful prayer,
and wayte with patience , for,
and receiue timely supplie.

By troubles and afflictions,
they finde the worlds incon-
stancie, humane ficklenesse; and
that in the world the dearest
children of God haue least rest.
They are tossed hether and
thether; one trouble followes
another as the drops of raine;
whereby also the pride of cor-
rupt nature, in the godly, is hum-
bled, their confidence in world-
ly meanes abated, their securi-
ty abandoned. They finde, that
fulnesse bred sinne, and sinne
procured Gods displeasure,
and in his displeasure hee pun-
nisheth the wicked, and cor-
recteth the godly; and neither
but for sinne: yet the one in his
Iustice, the other in mercie:
And therefore saith *Iob*, to en-
courage the godly to patience,
Blessed is the man whom the
Lord

Iob 5.17.

Lord correcteth: refuse not therefore the chastisements of the Almighty: Though therefore we be compassed about on all sides with many miseries, let vs not fainte, but in patience possesse our sonles, As Christ himselfe teacheth, for whom the Lord loneth he chasteneth: and scourgeth euery sonne that hee receiveth. Then are chastisements testimonies of Gods loue towards vs: and therefore they that cannot abide to bee corrected, shoue themselues bastards, and not the sonnes of God. *As many as I loue I rebuke and chasten.* Reuel. 3.19. Doth a father correct his sonne without a faulte? it were iniurious: and doth God correct his children that sinne not? there is none but sinneth, therefore none but deserue correction: seeing then that sinne is the cause of Gods corrections; let euery man examine himselfe, and take with thankfull

Luk. 21.19.

Heb. 12.6.

Reu. 3.19.

God correcteth
none but
for sinne.

The Path-way

thankful patience, his Fatherly chastisements; in what manner fouer they befall him.

Touching sinne, the cause of all afflictions; the confession and repentance thereof, and patience in troubles.

Sinne causeth afflictions.

FOr asmuch as sinne is the cause of all our afflictions, and that there is neither crosse, or any kinde of trouble that befall vs, but sinne causeth it: In vaine it is to hope for remedie, reliefe or ease, vntill wee haue in some measure vnburthened vs of our sinnes: for, as an old house pulled downe to bee rebuilt, must be rid of all rotten materials and rubbish, before any good and sound foundation can be laid: so before wee can receiue any inward comfort, or outward release of our troubles; we must cast out of our hearts, and cleanse our soules, of
all

all the filthy & loathsome dregs
of sinne, that lurke in them:
& that can we not doe but by a
strict and serious examination
of our hearts; and to call to
minde how wee haue spent the
time past; and then shall euery
man finde cause enough, why
God in his Iustice might inflict
vpon vs, in steede of our light
afflictions (which are but his
Fatherly corrections) his most
heauie iudgements & seuearest
punishments; and in steed of
our temporall and momentanie
miseries, cast vs into perpetuall
torments.

Knowing then that the cause
of our calamities, to bee our
sinnes, and hauing vpon due
search found out our long hid-
den iniquities, can we but ac-
knowledge; that God hath not
dealt with vs, nor afflicted vs ac-
cording to the measure and
multitude of our wicked deser-
uings? But as a louing father,
he

No man is
here puni-
shed accor-
ding to the
merit of sin

Psa. 19. 12.

hee hath by his gentle chastisements, as it were onely wincked at, and beckened vnto vs, to put vs in minde onely of our faults; least by continuing in them, and multiplying of them, he should haue cause (in steed of gentle corrections) to vse his Iustice: therefore hauing found in our corrupte hearts, our vngodly and impious inclinations, which haue begotten in vs infinite actuall sinnes; we may not any longer couet to conceale them, but heartily, plainly and faithfully, acknowledge them vnto God: (though we cannot call all our antient sinnes and the faults we haue committed long agoe to our remembrance) for *who can vnderstand all his faults?* saith *Dauid*, yet *Dauid* him selfe confessed his sinnes to God; sometimes in generall, sometimes in particular: he did not hide his iniquities, *but confessed them against himselfe*, and

was not ashamed to set them down in many of his Psalmes: to teach vs (if occasion be) to discover our sins for the satisfaction of men, but especially vnto God, as *Dauid* did, *who forgave the punishment of his sinne*: Yet had he afflictions still, not as punishments, but as fatherly physicke, to keepe his heart and affections in more due obedience: and though *Dauid* said he did not hide his sinnes from God; it is not therefore to be collected, that he could, or any man can hide his sinnes from him, howsoever couertly and secretly they commit them: But who so confesseth them not, he intendeth to hide them as much as lyeth in him from God that seeth them, and thereby doubleth his offence: But *who so acknowledgeth his sinnes vnto him, he is faithfull and Iust to forgive them, and to cleanse him from all his vnrightheousnesse.*

To

Psal. 32. 5.

No man
can hide
his sinnes
from God.

1. Io. 1. 9.

The entrance into Gods fauour is to confesse our sinnes.

God doth not punish euery man alike.

To acknowledge our sinnes then, is the very entrance into Gods fauour; which being obtained, (not by the confession of our sinnes,) but in, and through a firme faith in Iesus Christ, through whose merites we may freely aske, and assure our selues of the remission of our sinnes: for he hath promised to doe it, who is most faithfull and iust in his word, and that doth *Dauid* approue; saying: *I confessed against my selfe my sinnes vnto the Lord, and hee forgane the punishment of my sinne.* He forgane him, as not to punish him in the seueritie of his Iustice, though he remembered him with his gentle corrections often, as hee doth his deereft children; yet not all alike: some hee chastiseth after a most milde manner, some more sharply, yet fatherly; as he findeth men docible and tractable, or refractarie and hard to bee reformed.

Mat. 26. 75.

reformed : for, some are more
and sooner reformed, with a
sharpe looke of the Lords
countenance, then some with
many stripes; As *Peter*, when
he had thrice denyed his Master
Christ: Christ but turned his face
towards him at the crowing of
the Cocke, it was rebuke e-
nough; he went suddenly forth
and wept bitterly, in token of
his repentance. Some againe,
will hardly remember their
sinnes, vntill it be said vnto
them, *Thou art the man*, as
Nathan, tolde *Dauid*; who
before that, had slept in his
sinne of adultrie and murder, a
whole yeare, neuer thinking of
it: But when he was admoni-
shed from God by a parable;
then he confessed his sinnes, and
repented them; saying *I haue
sinned against the Lord*: Ioy-
ning with his confession, sor-
row and repentance for his
sinnes. And the same mouth
C that

2. Sam. 12.

13.

Though
God for-
giue our
sinnes hee
keepe vs
in awe by
some crosse

Ver. 14.

that reprobued him for his sinne,
and that he should dye for the
same ; pronounced the forgiue-
nesse and pardon of them ; *The
Lord hath put away thy sinnes.*

Whereby we may learne, that
the Lord seeketh no seuerer re-
uenge against a sinner, confes-
sing and repenting his sinnes,
though he leaue some token of
his displeasure against sinne,
and of his loue to the sinner, in
keeping him in future obe-
dience by his fatherlie disci-
pline, least he should too much
presume of pardon of second
sinning, by the mercie of God
declared by the remission of the
former : And therefore, al-
though he had pardoned *Da-
uid* his sinne, and had forgiuen
him the punishment of it ; yet
David went not without a to-
ken, that he should remember
that he had offended, and gi-
uen the enemies of God occa-
sion to blaspheme : God pro-
nounced

nounced the death of the child.

God sees it necessarie, and we cannot but thinke it expedient euen for vs, That although God doe assure vs that our sinnes (sincerely acknowledged) be forgiuen vs; yet that he beare a kinde and fatherly hand ouer vs, to retaine vs in future obedience, by some daily vnsauory potion, to cure and to keepe our carnall appetite in order, that we returne not to our former iniquities: And therefore not to think it strange, when any crosse or affliction befalls vs; But rather thereby to take occasion to call our selues daily to accompt what we haue done against the Commandements of God, and to acknowledge that for those sins that we haue done, God corrects vs.

Let vs beware that we bee not found of the number of those, whom neither Gods an-

Beware of
hardnes of
heart.

grie countenance, which appeareth in the seueritie of his punishments ; nor his fatherly chastisements, and instructions, contained in his word, can reclaime from committing sinne, nor from whom Gods gentle correction can draw hearty confession of them, and true repentance for them.

We must
with confession of
our sinnes
ioyne repentance in
faith.

We must also consider, that it is not enough for vs to confesse our sinnes barely to God; for hee knoweth them better then wee our selues : but with our confession wee must acknowledge that God may iustly condemne vs for them. And therefore wee must ioyne with the confession of our sins, true and sincere repentance for them; which yet auaieth not, without a liuely faith, in taking hold of the blood and merites of Iesus Christ, in whome, and for whose sake our sins are pardoned : And this faith must bee certaine

certaine, it must be an assured confidence of the promises made in Christ, in whom a sinner (truely penitent, and faithfully confident) is iustified: and neither by our bare confession, or best workes, but by the meere mercy of God, in his Sonne.

As there is no man but sinneth daily; So hee must daily confesse his sinnes to God, and truely repent them; not as *Iudas & Kayne*: *Iudas* confessed he had sinned; betraying the innocent blood, and repented, but not in faith; his repentance was a desperate sorrowe, not for the sinne hee committed, but for the horror of his reprobation: So did *Kayne* confesse his sinnes, *My sinnes are greater then I am able to beare*; but he repented not to the obtaining of mercie: Confession of sinnes, and repentance (without faith) auaieth not. It auai-

Math. 27.
34.

We must daily confesse our sinnes because wee daily sinne, but not stay vpon confession as *Kayne* and *Iudas* did.

Pro. 9. 27.
Io. 11. 2.

led not *Pharaoh*, though hee confessed the righteousnesse of God, and his owne, and his peoples finnes : But *Peter* confessed his finnes and repented with tears: So did *Marie Magdaline*, and their repentance is recorded by the holy Ghost; to teach all posterities, how to bewaile their finnes a right: They were great sinners, yet through faith and repentance obtained pardon; which to the comfort of greatest sinners, sheweth, that there is yet place of repentance, and acceptation into Gods fauour for them, vpon sincere repentance.

Ezec. 18. 32

Ver. 23.

God himselfe affirmeth, that *He desireth not the condemnation of a sinner, but rather that he repent and be saued*: And againe hee saith: *Haue I any desire that the wicked should dye, or shall he not liue, if he returne from his euill wayes?* And what is it to returne vnto God, but true

true repentance for our finnes?
 And we are to consider, that,
 that repentance which is perfect indeed, is ioyned with the
 keeping of Gods Commandements: and none can say or assure himselfe, that his confession of his finnes, and his repentance, is accepted of God; vnlesse he adde all his desires, to fulfill the Lawe of God: for the breach whereof, God afflicteth his owne dearest children with sundrie crosses to preuent his curses which hee inflicteth, either here vpon the disobedient and vnrepentant; to cause his owne to auoid sin, by the example of his seuerer iudgements, whereby hee beginneth here to punish them; or reserueth his punishments of them, vntill his finall condemnation of them.

Markes of repentance, are contrition and vnfeined sorrow for sinne committed, ioyned with a liuely faith in Christ, for

What true repentance is.

Markes of true repentance.

pardon of them, and a settled desire and purpose euer hereafter to walke in a holy feare, to displease God againe by our sinnes; namely, by the outward breach of Gods Commandements: for the committing of things contrary to the Lawes of God, is that sin we should repent vs of; which by reason of our corrupt nature, we cannot; but cōmit, without the especiall grace of God; which although it be the free giuft of God, it is not obtained without liuely faith and prayer in Christ; by whose stripes we are healed, and for whose sake we are heard, and in whose blood we are washed from our sinnes.

But sorrow of heart, may be great and yet auaille vs nothing; as it did not *Kayne, Iudas, Esau*; vnlesse true faith bee ioyned therewith: Sorrow indeed may cast vs downe, which if it bee not in an humble and faithfull

acknow-

acknowledgement of our vnworthinesse, to be called or accepted as the children of God, by reason of our finnes; it may proue desperate. And therefore sorrow for sinne and faith in Christ to be pardoned, ioyned together, will assure vs, that *God is our God and that wee are his people; that, he is our Father and that wee are his sonnes and daughters.*

If then we finde in our selues the burthen of our finnes; truly and plainely confesse them to God, and heartely repent them; we cannot but through faith in Christ, assure our selues that our finnes are pardoned: and hauing an inward assurance thereof, we must acknowledge, that these graces proceede of no other thing, then of the meere merites, and mediation of our alone and onely Sauour Iesus Christ, who disdaineth not to call vs (thus received into the

Sorrow for sinne and faith in Christ must goe together.

It is onely the grace of God that worketh repentance

Rom. 8. 12.

Eph. I. 5. 6.

7.

Wee bee
made the
sonnes of
God in
Christ, in
& by whom
wee haue
power to
pray vnto
the Father

I. Io. 5. 14.

Communion of the Saints of God) brethren, whom God knewe before the world was; predestinated, to be made like to the Image of Iesus Christ, adopted in him; and by whom, we haue redemption in his blood, euen the full forgiveness of all our sinnes, through his grace, wherewith hee hath made vs freely accepted of God.

Now then, we being through the grace of God, made the Sonnes of God, brethren and coheires with Christ; shall wee thinke that he will not also furnish vs, with the spirit of his Son, which dwelling in vs? we shall be able, faithfully to cry *Abba Father*; and what is that, but to teach vs how to pray to God his heauenly Father, in his owne name. Therefore *whatsoener we shall aske the Father, he will grant it vs, for his sake: so we aske according to his*

will

will in a lively faith, and waver
not; for he that wavereth, is like
a wave of the sea tost with the
wind.

Though therefore our Tri-
bulations be great, and our af-
flictions many waies grievous;
yet seeing they proceed from so
louing a Father, we may not
thinke them to be inflicted vp-
pon vs in displeasure, but in a
Fatherly regard of our soules
health: Which as sinne hath
impaired, so his gentle chastise-
ments, are as wholesome medi-
cines to heale it. And as no
Physicke, be it neuer so salu-
tarie for the health of the body,
is sauerie to the Palat; So Gods
corrections, howsoever they are
sent, as eyther *Antidotes* to
preuent sinne, or *Medicines* to
cure it; They are not pleasant
to Flesh and Blood for the
time: But as corporall phy-
sicke, though harsh in the tast,
hauing it working in an vn-
found

Iam. I. 6.

We ought
to take our
afflictions
patiently
because
they are
sent of
God.

sound body, begetteth health; and is then much commended, with many thanks to the Physician. So if we can well digest our troubles & afflictions here, for a little while, and by vertue of them (seasoned with Faith and perfect Patience) euacuate our grosse and filthy corruptions, that suffocate our hearts with sin; wee shall feele a most wished renouation of the health of our mindes, and finde our affections changed; euen as a body distempred with a Feuer, distasteth the most sauerie thinges, as long as it possesseth the Body; and afterwards becomes to it perfect taste: So, although, as long as we be holden with the corrupt infirmitie of our naturall wills, no good dutie, or heauenly grace, can be so toothsome vnto vs as pleasure, and the sinnes wee delight in: But being purged and dieted, by the afflictions that our louing

louing Physitian doth compound for vs; we shall finde sin, and pleasures, and all carnall delights, to become bitter and harsh vnto our hearts.

God many times sends vs troubles and afflictions, that by easing vs of them againe, we may knowe, that as he can correcte vs, so he can comforte vs: He neuer maketh a wound but hee healeth it: nay such is his mercie, power, and prouidence, as hee cures the most deadly wounds that our selues doe make vpon our selues, through our sinnes, by his owne free mercie in his Sonne; and the medicines he vseth, are his fatherly chastisements.

Should we not therefore take his salutarie, and gentle stripes with patience, that doe not onely not hurt vs, but heale vs? If wee were indeed the first of Gods children, that haue beene afflicted and troubled

God sendeth sometimes afflictions, to make vs to acknowledge his power with thankfulness in removing them.

Gods stripes hurt vs not but heale vs.

Iam. 5. 10.

bled in this life, we might stagger at our crosses and calamities, that are so infinite; But, if we set before vs the worthy examples for our imitation, which Saint *Iames* sets before vs, euen our brethren the *Prophets*, *Apostles* (and such as were the most beloued of God) for an example of suffering, and their patience, such as haue spoken and taught in the name of the Lord, and his Christ, who indured most ignominious tortors, and most cruell afflictions; for his sake of whom the world was not worthie; being the Ambassadors of the eternall God: wee could not but beare our light and momentanie afflictions, with most resolute, and godly patience, and as we haue heard, so if we belecue the patience of *Iob*, and what end the Lord made with him, namely, in not onely removing his miseries, but in restoring

storing him to greater glorie,
euen here, then he had before;
and which was greatest of all
and the end of all, the Crowne
of life; we should acknowledge
with holy *Saint Iames*, *That*
we are blessed that endure here,
the chastisements of the Lord.

If then it be a blessed thing
to endure troubles, he must
needs be the childe of God,
that is here corrected, and doth
suffer it with patience, though
the fault be in our selues, for
which we are afflicted; and
therefore to impute it to no
other cause but to our sinnes.

There is a kinde of suffering
indeed, couered with a kinde
of counterfeit patience: As
when men are inforced to vn-
dergoe the ineuitable torments
of death, for capitall crimes,
committed against the Lawes
of Nations, or suffering things
they cannot auoide: as there
be some, to shoue their im-
pious

They are
blessed that
suffer with
Patience.

Counter-
feit Pati-
ence,

pious and vaine-glorious valour, and vngodly resolution at their vnauidable executions, vndergoe them, as if they were nothing daunted therewith: yet were their inward hearts seene, they would appeare, fraught and full of horreur. But we are to learne of Saint *Paul*, who had his tribulations and reioyced in them, affirming, that *tribulation* bringeth forth *patience*, and *patience*, *experience*, and *experience*, *hope*; which *hope* maketh not ashamed: for, through the loue of God, which is shed abroad in our hearts, by the *holy Ghost*; *patience* becometh an assured testimonie, that they that thus suffer, are beloued of God.

Afflictions
here the li-
uery and
badge of
Gods chil-
dren.

We need not therefore thinke or conceiue, that our afflictions here to be any disgrace vnto vs; for they are the liuery, and badge of Gods dearest children.

dren. It is a glorious thing to be adorned with the note of the honour of any great mans seruice ; and shall wee thinke it a base thing , to weare the cognisance of the King of Kings, and which our Sauour Iesus Christ himselfe , hath worne before vs ? yet without sinne in himselfe , but bare the curse for ours: we suffer for our owne sinnes, he endured all and more; and more heauie crosses for vs, then wee are able to beare for him. What tormēts endured he not? he was poor, though all the world were his: hee had not a house to hide his head in; hee had enemies more then wee all; he was slandered , railed on, buffered , spet on , crowned with thornes , besides infinite and vnspeakable iniuries; and finally , put to a most cruell, shamefull , and ignominious death : a death inuented for theeuers and murtherers; and
han-

Christs afflictions
here in the
world.

Nothing
befalleth vs
but by the
prouidence
of God.

hanged as so capitall a malefactor, being altogether in himselfe innocent; Lord and Creator of heauen and earth: and shall we most wretched sinners, guiltie of ten thousand impieties, worthie for the least of them to be vtterly confounded, repine at the good will of God, in sending vs so fauourable tokens of his displeasure for our sinnes, and loue of our saluation? God forbid! knowing, and being so sufficiently instructed, that nothing doth or can befall vs, but by the meere prouidence of our most louing Father; neither sicknesse, nor pouertie, nor enemies, nor any whatsoeuer crosse: which hee doth also so graciously temper in his mercie, as they are neuer more heauy then he maketh vs able to beare them, with his owne giifte of settled patience, through the free giift of faith.

Wherefore let vs apply our
hearts

hearts to wisdom, and learne
 to know, and to acknowledge,
 that all the troubles and affli-
 ctions that fell so heavily vpon
 innocent Christ, were not for
 sinne in him, but for ours; and
 were most heavily layde vpon
 him, to make ours light: And
 that whatsoeuer crosse, af-
 fliction, or trouble, befaller vs,
 our sins procure them; and yet
 there is no more required of vs
 for the mitigation of them,
 or remouing them from vs; but
 a full acknowledgement of our
 sinnes, vnfained repentance for
 them, faith, in, and obedience
 to God, and patience for a little
 space to beare our corrections:
 If these things be not in vs, how
 can we thinke our selues, or be
 thought, in the least measure to
 haue our troubles remoued or
 mitigated, but rather to ac-
 knowledge our selues worthie
 to be more seuerely punished
 in his Iustice?

Let

Christ suf-
 fered not
 for himself
 but for vs.

What is re-
 quired of
 vs for the
 release of
 our sinnes.

How wee
ought to
make peace
with God.

Let vs therefore afore all things, make our peace with God, which by no other means can be, but onely by the merits and mediation of Iesus Christ; which we must apply vnto our selues, through a liuely faith: praying in the same (with a godly feare, and feeling of our sinnes) for remission and pardon of them: and that hee will so arme vs with his heavenly graces, as wee may bee able to beat downe all impatience, and to giue vs power to resist that armed enemy Sathan, who endeauoureth to make vs to think, that our crosses are the curses of God, and that our afflictions proceed from his finall anger, neuer to bee appeased; but these his sugiestions are false; let vs not beleeeue them: let vs beleeeue, that whom God doth chasten, he loueth: and therefore we may assure our selues so much the more, that we are the children

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children of God, by how much we finde these tentations in vs: for if we were his, as he would sugiest vnto vs, that God is angry with vs, and wee not his; he needed not to trouble vs: but he knowing, that wee are the Lords, hee worketh by all meanes to drawe vs to distrust in God, and that the merits of Christ cannot auaille vs. But let vs be strong in the Lord; let vs trust constantly and confidently in the merits of his sonne, armed with the *shield of faith*; and buckle vnto our selues the *sword of the spirit*, which is the *word of God*; which doth containe most sure promises that he will neuer leaue vs, nor forsake vs: let vs pray alwayes with all manner of prayer and supplication in the spirit; and watch thereunto in a holy patience with all perseverance: So shall wee see the *salvation of God*, his power and prouidence, in deliivering vs
out

Sinne the
greatest af-
fliction that
can befall a
man.

out of all our troubles, of what-
soeuer kinde; or such inward
comforte, as shall make our
most bitter and sharpest affli-
ctions, sweet and easie.

And for asmuch as sinne, is
the greatest and most heauy
burthen of misery, that any
poore childe of God can be af-
flicted with: It is the principall
part of a Christian, to seeke to
be vnburthened of the same;
not as to bee carelesse in the
search of his sinnes, and so to
feele no burthen; for he is like
a man sicke vnto death, and yet
will acknowledge he feeleth no
sickenesse at all: but he that
findeth his sinnes most grieuous
vnto him, and most deiected
for them, is nearest vnto par-
don; so he acknowledge them,
and in a liuely faith in Christ re-
pent them.

Comforte

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sinnes

*Comforte for a man afflicted in
conscience, by reason of
his finnes.*

CONsider first, whosoever
thou art that art troubled
in minde, and thy conscience
afflicted by reason of thy great
sins, that it is not thy case alone
to be a sinner: it is a common
disease and sicknesse of the
soule; originally deriued from
the transgression of *Adam*, and
remaining in the nature of all
his posteritie; outwardly shew-
ing it selfe in vngodly wordes
and deeds, spoken or done
against the Law and honor of
God; and inwardly, by the
thoughts & desires of the heart,
conceiued against the Law of
the spirit. And happie is hee,
that can consider his owne
wayes, and that can and doth
examine and finde out the
sinnes which are hidden in his
owne

Sinne a
common di-
sease and
sicknesse
of the soule
of euery
man.

Gen. 8.21.

All sinne
proceedeth
from the
corruption
of the
heart.

owne heart; which to all other
men are concealed, but not from
God. The heart is an unfadom-
able depth of sinne, and re-
bellion against God: and the
best man by nature, is guiltie
of many secret and hidden, as
well as open and known sinnes:
for, *The imaginations of mans
heart are onely euill from his
youth:* And many odious sinnes
proceede from that corrupte
fountain; Such, as men are a-
shamed to reueale; and were it
possible, they would conceile
them from God him selfe: and
therefore they often strue to
keepe them in their priuate bo-
somes, vntill they become so
heauy & burthensome, as they
can no longer beare them, with-
out vspeakable horror, and
vnquietuesse of minde; vntill
they become as a worme, so ve-
nemous in the Conscience, as
eateth and deuoureth all peace
and comfort of the heart; which
the

the Deuill seeketh continually to feed, and aggrauates the sinnes grievously in the minde of a poore sinner, that he begins to fainte, and as it were to sincke vnder the burthen of his afflicted conscience; which is the most heauy crosse of all crosses; a burthen importable, where it lighteth: and it seemeth to bee in some measure thine owne case, and is indeed dangerous: for, *that soule that sinneth* (and perseuereth therein) *shall dye*: and it seemeth, thou feelest the weight of grievous sins; which makes thee sad, melancholicke, and heauy; which is yet a token that thou art not so dead in sin, as that there is no feeling of sinne in thee; which may be an argument that there is some life of grace yet in thee, and that the spirit of God is not altogether dead in thee: for, if thy conscience were so seared vp and hardned, that there were

D

no

A seruile
feare,

1. Io. 1. 1. 2.

Gods mer-
cies grea-
ter then
our finnes.

no sinne felt of thee, thy case
were farre more dangerous:
and though thou groanest, and
griuest vnder the burthen of
thy finnes, it may be onely for
feare of the Iudgement of God,
and his punishments due for thy
finnes, which is in it selfe but a
seruile and slauish feare: But if
thou griue, that thou hast of-
fended God by thy finnes, and
dishonoured him by thy trans-
gressions; this proceedeth of a
godly sorrow, and so a signe,
that there is yet place and time
for thee to repent & turne vnto
God, & therefore despaire not of
the mercies of God in Christ,
who through thy faith (if it be
liuely and stedfast) will be thine
Aduocate, by whom and by
none other, or other meanes,
thou shalt be reconciled to God,
and not dye in thy finnes.

Thy sins are great, & great and
fearefull the iudgements of God
for sinne; yet greater then both,

is

is the mercy of God, towards a truly penitent sinner: he is much displeased for sinne, yet retayneth not he his anger, long, against a sinner, if he returne vnto him; for, *mercy is more pleasing vnto him then Iustice*: And though he seeme to turne away his louing fauour from thee (being a notorious sinner) and suffer thee to lye plunged, and as it were wallowing in the bloud of thy sinnes, and leaue thee destitute of all inward feeling of comfort; yet, if thou were the most haynous sinner, and haue but an inclination, & an inward true desire to regaine his fauor, and be truly sorie that thou hast offended him, *hee will turne againe, and haue compassion vpon thee; he will put away thine iniquities, and cast thy sinnes into the botome of the Sea*: for, as high as the heauen is aboue the earth, so great is his mercie towards them that truly feare him.

D 2 God

Micah 7.
18.19.

Psal. 103.
11.

God died
for sinners,
but not for
such as dye
in their
sinnes.

God is iust, in deede : But, if it may be so said, he is more mercifull then iust ; but to none, but to such, as doe not onely feare, and grieue for their sinnes, as did *Indas* and *Esau* : But to such alone, as in a liuely Faith take hold of the merites of Christ ; who in deede died for sinners, but not for such as die in their sinnes, as they did. There must a reconciliation be made, betweene God & a sinner, before he can assure himselfe of pardon and remission of his sinnes, and that must not be delayed : it must be to day before to morrow ; for, as life is short and vncertaine, and repentance requi- reth some time to be perfected (though there be one example, as of the Thiefe vpon the Crosse of suddaine repentance) it is not so easie or speedy a worke to be well done : there be many lets, which you shall finde in your selfe, and many blockes Sathan

Sathan will lay in your way;
therefore what you purpose to
doe, doe it speedily, willingly,
faithfully and fully.

There is no meanes for you
to be eased of the burthen of
your sinnes, but to cleave vnto
God in the merites of his Christ,
whome God the Father hath
sent into the world, to saue all
those (be they neuer so great
and grieuous sinners) as doe
truly confesse; hartily repent,
and faithfully belecue, the par-
don of their sinnes; and that
they shall be saued through
him.

If therefore thou truly belee-
uest in *Iesus Christ*, and appliest
his death and merites, vnto thy
selfe, in a full assurance; and a
setled perswasion that he dyed
euen for thee; then were thy
sinnes neuer so great and hay-
nous in quality, neuer so many
in number, were they as red as
scarlet, or coloured as purple;

D 3

his

The means
to be eased
of sinne.

1 Ioh. 4. 14.

The blood
of Christ is
able to
clense the
greatest
sinner,

Psal. 51.

Ver. 3.

What confession wee must make.

his blood, euen the blood of that Lambe shall make them as white as snowe: And therefore did *David* crie, wash mee, O Lord, *wash mee and make mee cleane*: And what should hee wash, but his sinnes? And wherewith, but with the meritorious blood of *Iesus Christ*? And before you can be thus washed and cleansed; before you can haue the terror of your conscience eased, and appeased; You must confesse, and lay open your sinnes before the Lord, and say with a feeling, and faithfull heart, *Against thee, against thee, O Lord, onely haue I sinned and done euill in thy sight.* It must not be a lip confession: as to acknowledge thy sinnes with thy mouth, and to retaine them in thy heart: Such a confession is hypocriticall, and encreaseth thy sinnes: were thy sinnes neuer so small in thine owne opinion, yet oughtest thou

thou to thinke them great , and
griuous, and so they are ; for,
the least sinne that a man com-
mits , is the breach of the Law,
and he that breaketh the least,
is guilty of the greatest : It see-
meth , thou dost in deede feelee
already the griuousnesse of thy
sinnes , by thy heauinesse and
mourning : which is a good be-
ginning of repentance ; but vn-
lesse thou doe therewith , con-
ioyne Faith in the merites and
bloud of *Iesus Christ*, and dost
truly purpose and endeouour to
leade a new life ; thy repen-
tance will be still imperfect.
Thou mayest also feare God,
and yet little profit thee, except
thou belecue in the mercies of
God in Christ ; for the deuils
themselves feare and tremble, at
their finall sentence of vtter con-
demnation. To feare God, as a
Sonne , is in deede a most hea-
uenly vertue , and is found in
none, but in the very sonnes and

Iam. 2. 10.

Sorrow for
sin a good
beginning
of true re-
pentance,
yet, not
perfect
without
perseue-
rance in
wel doing.

Sathans il-
lusions.

daughters of God : for their feare is not so much of the punishment for sinne , as for that they haue offended so louing a God by their sinnes : But to feare God, for the first, is to feare him as a Slaue , that feares more the whip , then to abuse his Maister. And this feare proceedeth of the suggestion of Sathan , who tempts and allures thee to sinne ; perswading thee that thy greatest sinnes are but veniall, and easily pardoned, by saying onely *Lord haue mercie vpon me*, or by some superficiall and light confession. And when the sinne is committed , he tells thee that thy sinnes are so great and haynous , as they can not be forgiven : Agrauating that seruile feare , which often drawes silly weake soules , to dispaire of Gods mercies.

Thou grieuest that thou hast sinned , because thou hearest that *euery sinner shall die* : And yet

yet thou thinkest it sufficient, to thinke, yea and to confesse thou art a sinner; and Sathan would haue thee goe no further: And so farre he will permit thee to goe, without hindering thee, as he did *Kayne* and *Judas*; but when hee sees thee begin to leade a life, contrary to that he hath led thee and lulled thee in; when he obserueth thee, to shew any fruites of true repentance; hee will then tell thee, it is a needlesse labour; for thy sinnes are so great, as God will neuer forgieue them, though thou repent neuer so much.

Beleeue not this auncient lyer, though hee doe perswade thee, that thy sinnes are so great, as the blood of *Iesus Christ* can not preuaile to heale thee of them; beleeue him not, I say, for he himselfe knoweth, (though to the agrauation, and increase of his owne torments) that *Iesu Christ* came into the

D 5

Not to be-
leeue Sa-
thans sug-
gestions.

S.
Iulic

Math. 8. 29

world to saue greatest sinners, that repent and belecue in the merites of Christ : of which number, because hee knoweth he cannot be, he laboureth, and vseth his infinite infernall Ministers, to draw as many as hee can, to his disobedience and condemnation. Belecue him not, nor feare him not, hee is a lyer in his suggestions, and weak in his power : and though he doe perswade thee, that thy finnes are so great, as cannot be pardoned in the bloud, and by the merites of *Iesus Christ*, belecue the contrary ; for, he himselfe knoweth, and hath confessed, Christ to be the Sauieur of the faithfull, and he that shall finally condemne him, and all vnbelecuers. *Art thou come to torment us before the time*, saith he ? foreshowing, that there is a time appointed for his vtter condemnation at the last day. Hee knoweth, that Christ came
to

to saue sinners, and that without exception of any sinne, (the sinne against the holy Ghost excepted) of which sinne hee is highly guilty, and therefore neuer to be forgiuen.

Take vnto thy selfe therefore a spirituall courage, and desie this reprobate lyer, this malignant aduersary, to his face; and tell him, in a liuely feeling of the spirit of God, in a true and firme faith, that *thou beleuest in Christ thy assured Redeemer*; and hee shall not onely not preuaile against thee; but *he shall flie from thee*: And for thy more strength put on the whole armour of God, and he will buckle it vnto thee, that armed Christ against this common and mortall aduersary; who ouercame him, and triumphed ouer him: hee will arme thee so on all parts, that thou shalt not feare to encounter him hand to hand, as Christ did: Thou shalt combate with him

Sathan
guilty of
the sinne
against the
holy Ghost

1. Ioh. 4. 14.

Iam. 4. 7.

As Christ
triumphed
ouer Sa-
than so
shal all be-
leeuers.

Euery faith
full Chri-
stian com-
bating with
Sathan,
hath Christ
his *second*.

Sathan no-
ting where-
unto man
is enclined,
feedes him
with occa-
sions to of-
fend.

him, and conquer him as *Dauid* did *Goliath*; and therefore yeeld not to his tentations, feare not his suggestions: Looke vp vnto Christ thy Sauour, though hee be in the heauens glorified, and hath his Throne of glory there; hee will yet be thy safe *second* here; hee will be euer on thy side: therefore, if through frailty thou shouldest be in some measure foyled (as it seemeth thou art) be not discouraged, he will enter the List for thee, and in thy behalfe: And as soone as that infernall Champion, doth but obserue, that thou art seconded, by him, that hath already conquered him, he will not abide the field, he will flye and forsake any further pursuitt of thee.

Yet remember, that this enemy will seeke and spie all occasions, to take thee at any aduantage; and will marke whereunto thou art still enclined; and

accor-

according to thy cōmon course of sinning, hee will feede thee with occasions, to moue thee to offend thy louing God and Iesus Christ: and therefore must thou continually wrestle (as long as thou liuest here in the flesh) not onely, with the infirmities of flesh and bloud, but against principalities, against powers, and against spirituall wickednes; against worldly gouernours, the Princes of the darknesse of this world, all inuisible: And thinke not thy chiefeest conflict, to be with the visible men of this world; but looke euery houre to be assailed by one spirituall enemy or another: and when thou feelest any motion in thy heart, to any kinde of sinne; thinke thou presently, *now I must either fight or be foyled, for there is no flying away*: Sathan hath swift wings, he will ouertake thee, and finde thee out goe where thou wilt; and

Eph 3.

We are neuer free from trials.

Sathan hath swift wings to follow, and to tempt sinners.

and that thou findest in thy selfe, by the present horreur of thy conscience for thy sinnes, which hee layes before thee as in an vgly glasse; shewing them to be so monstrous (as they be vnto thee) as hell it selfe: Be not yet dismayed, take hold of Christ, though not with thy hand (as the woman in the Gospell) yet with thy heart; fasten vpon him with a liuely faith, and hold him fast; for nothing preuailes with him, nor against Sathan and sine, but a strong and liuely faith in Iesus Christ.

Most worthy men
haue beene
guilty of
great sins.

In this assurance stand fast, be not afraide, though thou be guilty of many and great sinnes; so was *Dauid* and many worthy men of olde, yet they obtayned pardon, and were (through the merites of Christ) imputed righteous. The mercy of GOD wrought vpon their sinnes; for, if all men were of them selues righteous, needing no repentance,

tance, how should the mercies of God appeare? what auayled then the death and merites of Christ? Why should he be reputed a Redeemer, a Sauour? or wherefore should he be called a Mediatour if there were no sinne, or sinners? *Hee came not to call the righteous*, such as feeling no sinne in themselves, hold themselves iust; but *hee came in deede to call sinners to repentance*, and to saue (through his bloud) such as feele and acknowledge their sinnes: Therefore be thou not afraid, though thou feele thy sinnes burthensome vnto thee; hee, euen Christ, came to ease them, if thou faithfully beleeuē in him. And thinke not but faith and true repentance can and will turne Gods justice into mercy; his anger into fauour; and his most heauie displeasure into loue; euen into that loue wherewith God loueth his dearest

If there were no sinne, there needed no Redeemer.

None can
loue God,
but such as
he loueth.

rest children freely ; for he lo-
ueth none ; that loue not him,
and none can loue him, but such
as he loueth ; for, to loue God,
and to be beloued of God , are
of God alone : And they to
whom he vouchsafeth this hea-
uently fauour , to loue him, are
filled with all fulnesse of what-
soever may make them assured
of their saluation , quieting and
pacifying their afflicted consci-
ences, and giuing them, inward
setled peace.

Therefore, if thou haue, and
feelee an inward godly sorrow
that thou hast offended so lo-
uing a God, and hast in thy selfe
a desire to be reformed , and to
be reconciled to God ; Thou
needest not feare , for the loue
of God towards thee, is not ab-
sent, neither art thou altogether
destitute of thy loue towards
him : And therefore whatsoever
Sathan doth suggest against
thee, beleeue him not, beleeue
thy

thy Redeemer; he is the *truth*, he (euen he) doth assure thee, that *at what time so euer thou shalt repent thee of thy finnes from the bottome of thy heart, the Lord will put them out of his remembrance.* He is *the truth* that hath promised this, and he will assuredly performe saluation, euen to thee; though thou be a grievous sinner, if thou truly repent, and faithfully belecue, that thy finnes are pardoned in his blood; who is also *the way*: he hath traced out, before thee and for thee, a perfect example of righteousness, patience and obedience; walke in it: then, as he is also *the life*, he shall be thy life: and mauger *sinne, Sathan,* and *death*, thou shalt liue, and liue for euer.

Pray therefore vnto GOD faithfully and seruently, and he will assuredly ease thee, euen here, of that heauie burthen, wherewith thy conscience see-
meth

Christ is
the truth,
the way,
and the
life.

Pray.

God accep-
teth in-
ward sighs
for sinne.

meth to be grievously afflicted,
and oppressed.

And for thy further instructi-
on and helpe, if thou be so igno-
rant, as not knowing how to
pray to thy comfort, thou mayst
vse the Prayer following; or
according to the measure of
that grace, which God hath
giuen thee, sigh and groane, in-
wardly to God; who accepts
euen inward desires, to repent
and to be reconciled to God, as
if they were prayers in deede,
so it be in faith from the heart:
or thou mayest vse any other
godly prayer, which may best
expresse the sorrow of thy heart
for thy sinnes, the forgiuenesse
of them, and the assurance of
thy saluation.

A Prayer

*A Prayer for the forgiuenesse
of sinnes, that afflict the
weake conscience
of a sinner.*

O Eternall, everli-
uing, and most lo-
uing Lord God, in
Iesus Christ, towards them
that feare thy name, and
walke vprightly before
thee; and a seuerer Iudge
vnto impenitent sinners;
who onely knowest the
thoughts and secrets of all
hearts: from whose all-
seeing eye no sinne or sin-
ners can be hidden. Con-
sider Lord, that I was ori-
ginally made to thine
owne Image, in righte-
ousnesse, and holinesse:
and

and that I became corrupt,
and consequently sinfull
by his transgression, in
whom I was first made ho-
ly ; and doe confesse my
selfe O Lord , one of, and
the worst of all the cursed
seede of him, in whom all
posterities became accur-
sed ; and I cannot conceale
the corruption which I
haue had & receiued from
them , by whom I was be-
gotten , and borne : and
that this corruption (now
become mine) hath begot-
ten, and brought forth so
many and monstrous sins
in me, as I am not onely,
not worthy to be called
thy Sonne, but ashamed
to be knowne to be the
worke of the hands of so
great

great, so gracious, and so righteous a God; for, my finnes (O Lord) are so great, so hainous, so odious, and so many in number, as haue so farre overgorged my corrupt heart, & so infected my wretched soule, with the filthinesse of them, that I feele euen the stink of them, so loathsome vnto mine own guilty Conscience, as I cannot but holde my selfe detestable in thy sight; *Mine Iniquities are gone ouer mine head, a burden too heauie for me to beare.*

O wretch that I am, how dare I come into thy presence, such a trayne and troope of intollerable sins accompanying me?

Thou

Thou canst not Lord,
but obserue & see, and see-
ing and obseruing, my hai-
nous sinnes, how can I but
feare, that thou in Iustice,
wilt, not only put me back
and reiect me and my prai-
ers, but worthily and deter-
uedly confound me?

I haue an accuser, a Iudge
and an executioner within
me: I am Arraigned, and
condemned, even by the
accusation and witnesse of
mine owne guilty Consci-
ence; the horror whereof,
hath beene, and is such, as
hath made mee affraid to
seeke to thee (whome I
haue so deeply offended)
for pardon, lest that in thy
fury, and in the seueritie of
thy Iustice, thou shouldest
leau

leauē me to the will of him
that hath bene the princi-
pall instigator of me to sin,
and now the chiefe accuser
of me for sinne; and think-
eth that he had, and hath
such a share in me, througħ
my former often consent-
ing vnto his inticements,
that thou my God, were
not able to take me out of
his hands.

But now, holy, heauen-
ly and mercifull Father, in
Iesus Christ, through thy
grace (vnderferuedly) wor-
king in me, I haue found
him a deceiuer, an impost-
er, an enemye; who hath
done what lyeth in him to
worke my ruyne, by my re-
belliō against thee, througħ
his continuall tentations;
vſing

vsing all his impious Instruments to deceiue me : the pleasures of the world, the lust of mine own flesh, which hath bin euer prone to be allured by him : And I, wretched creature, blind in all good thinges, neuer obserued, what a dangerous course of life, I haue (to this day) walked in, vn- till now.

Now deere Father, as it hath pleased thee, of thine owne free mercie, to open the eyes of my sinning soule, to see that I haue long erred, and that all that I haue hetherto done, hath bene euill : So now, seeing mine owne wicked deservings, giue me power to repent me for all my sinns.

Reforme

Reforme me, O gracious Father, reforme mee, and by thy grace, ease and comfort my grieued hart, through the powerfull and effectuall working of thy spirit henceforth in mee; that now at the last I may taste of thy goodnesse and rich mercy, in Iesus Christ: Though I haue nothing in my selfe to moue thee to haue compassion vpon me, yet remember, that I haue a deseruing and a preuailling Aduocate with thee, whose merites may moue thee, and his mediation preuaile with thee for me: And therefore I haue hope, that I shall be pertaker of his all-sufficient satisfaction, made for all sinners,

E among

among whome I cannot but acknowledge my selfe the greatest; and least deserving thy fauour.

O my God, I feele my miserable estate, I acknowledge the grieuousnesse of my finnes, and that for them thou mayest iustly condemne me; but that I haue learned by thine own promises, that there is mercie with thee, & that thou delightest not in the condemnation of a sinner, but rather that hee should repent, and turne vnto thee, and liue.

Lord haue mercie vpon me; haue mercy vpon me, for I am weake: I feele a burthen of my finnes, that presseth me downe, and
nothing

nothing can raise me, but
thy mercies in *Iesus Christ*.

O giue me a lively faith,
that I may apply the pre-
uailing merites of that sa-
cred Lambe, crucified for
all beleeuers, to the wash-
ing away of all my sinnes,
and to the ease of my guilt-
ty conscience, heavily bur-
thened therewith: so shall
my poore afflicted and di-
stressed soule, berefreshed
my heart now grossly defi-
led, shall be made cleane,
mine affections, now alto-
gether ranging after vnholy
things, shall be changed
into perfect obedience vn-
to thee; and Sathan that
hath long and maliciously
pursued me with his most
violent tentations, shall

flye at the presence of thy holy spirit in me: and all my thoughts, imaginati-
ons, desires, words and
workes, shall be sanctified
and made holy by the same
Spirit.

O hide not therefore
gracious Father, hide not
from me thy louing coun-
tenance: but turne away
thy face from my sinnes,
blot out all mine offences
out of thy remembrance:
create in me a cleane heart,
restore to mee the ioy of
thy saluation, and stablish
me with thy free spirit, and
let me neuer returne again
to my former flauery of
sinne; and I shall offer vn-
to thee, the vnfayned sacri-
fice of praise, for thine vn-
speake-

speakeable mercies: All honour & glory, to Christ my Redeemer, and to the holy Ghost, the obedience of mine vnfayned heart, for that he assureth mee of all these incomprehensible blessings. Amen.

*Lord euer, more and more
encrease my faith.*

Comfort for the sicke.

THe miserable estate of a man perplexed in conscience for his sinnes, is the greatest affliction that can befall a man in this life, which is the sicknesse of the soule: for, *a wounded conscience who can beare?* And next to it, there is not a greater, then is the extremitie of the sicknesse of the body: and therefore neede these

Sicknes of
the soule,
& sicknes
of the body
great affli-
ctions.

The soule
and body
feele one
the others
sicknesse.

two sicknesses aboue all other crosses, to be especially sought to be eased: the first, with spirituall, the next, both with spirituall and corporall comfort. They are Twinns, borne together and liue together, though the one by inspiration, the other by propagation: And therefore, if the soule be diseased, the body cannot (though it may seeme contrary) be in perfect health: It will shew apparent tokens of the sickness of the minde; and, if the body be ouermuch tormented with the grievousnesse of sickness, the soule cannot but feele, (through a mutuall loue, which is between the soule and the body) a kinde of griefe and sorrow.

I will therefore apply vnto thee (whome I see to be cast downe by thy bodies infirmity) the counsell & comforts, which may first ease thee of thy inward feares and troubles; for it can
not

not be but that Sathan, that ancient enemy of all mankind, hath beene busie in the time of thy health to draw thee to sin; that by sinne thou mightest offend God; that by offending God, thou mightest be reiected of him: and now, finding thee visited by the hand of God, with grievous sicknesse (fore-showing, either the speedie approaching of death, or a gentle fore-warning thereof) hee cannot be lesse watchfull, and diligent, in this thine extremity, (nay farre more then hee was in thy most healthfull estate to trouble thee) for, when thou wert healthfull and strong, thou couldest not but be, by the corruption of thy owne nature, proane to sinne: And this common enemy of mans saluation worketh vpon our corruption, and our ablenesse to sinne: And when hee findeth vs most weake in our bodies, and our senses, and

E 4 powres,

Sathan in our health tempteth vs to sinne, and in sicknesse presents it vnto vs.

powres, labouring against the violence of our infirmities; then he commeth, and presenteth vnto our guilty consciences, the sinnes which he before prouoked vs to commit.

In the sicknesse of the body, hee findeth fit oportunitie to trouble vs; for, although hee knoweth not the time which God reserueth in his owne wisdom, and power, when any man shall dye; yet when sicknesse comes, he knowes it is the fore-runner of death; and therefore hee knoweth that then or neuer hee must imploy all his Engines, and batteries, or else for euer rest frustrate of any hope to preuaile. And therefore, he will solícite thee, now to distrust in the mercies of God in Christ, and will suggest vnto thee, that now thou seest and feelest that **G O D** is displeased with thee, and that hee hath no delight in thee, (as if thou were
his,

Sathan is most busie to tempt vs, to distrust God, when wee are neereſt our death.

his, he would haue) hee would not torment thee as hee doth: and that thou were as good to cast off all thy hope in him, as to deceiue thy selfe, vainely trusting that hee will yet shew thee any mercy or louing countenance.

These fearefull assaults, it cannot be but thou dost, or mayest endure at this thy capital enemies hands, if thou be in deede the true childe of God: for, if thou were one, whom Sathan had in his owne power, hee would permit thee to rest quietly, he would not disturbe thee: but finding thee to be inwardly enclined to seeke the Lord, praying for pardon in his Sonnes merites, which hee cannot endure, without roaring and raging against thee, suspecting that he hath lost thee now altogether, though thou were sometimes something seruiceable, or rather (according to naturall

The true childe of GOD, is most tempted of Sathan, whereby he may know that sathan hath no share in him.

corruption) slavishly enclined to his workes of darknesse, before the Lord in fauour visited thee with his fatherly corrections, to reclayme thee from Sathan and sinne, to make thee his obedient Sonne; and the more thou declineest from him and his tentations, and the more thou louest and enclineest to serue God, with a pure heart, the more will hee euer seeke to molest thee, and if it were possible, to driue thee to dispaire.

When wee
are wea-
kest, and
Sathan bu-
siest, God
in Christ is
strongest
for vs.

But feare not whatsoeuer he shall obiect against thee, or lay vnto thy charge, though when he seeth thee weakest, hee will trie his strength against thee most: Beleeue, that when thou art weakest, God is strongest for thee; and Sathan, though hee dare to tempt the dearest children of God, as he did Christ himselfe; yet he trembleth, when he seeth Christ, with his holy Spirit assisting thee, and by his

merite

merites layd hold on by a liuely faith comforting thee; feare him not therefore, but encline thine heart vnto God, and know that this thy sicknesse, hath not fallen vpon thee by chance, or by Sathans malice : It came euen by Gods meere prouidence in loue, to correct thee here in the flesh, to call thee home vnto him, that thou perish not with them whom Sathan hath subdued, that haue not walked in the feare of the Lord, whome Gods louing corrections could not reforme.

A greater mercy of God can not be obserued, then to draw a sinner out of the power and slavery of sinne and Sathan, by a gentle hand, to make him his owne Coheire with Iesus Christ his Sonne; and it is the end of this his correcting thee.

Repent thee therefore of thy former sinnes; and beleeeue steadfastly, that in, and through the blood

God sheweth great fauour by drawing vs out of the power of Sathan by sicknesse.

bloud and merits of Christ, thou shalt assuredly be saued; and so shalt thou finde that this enemy of thine, will giue ouer further to pursue thee.

As touching the forgiuenesse of thy sinnes, how haynous so euer they be in quality, or how many so euer in number, they shall not be imputed vnto thee.

Thou hast beene already taught, that all afflictions of whatsoever kinde, doe proceed, and are inflicted vpon vs for sinne; and especially, for the neglect of hearing the word of God, and practising what it teacheth: And yet not alwayes simply for sinne, but sometimes that the glory of God may the more appeare, especially in healing the sicke: *Lazarus* dyed, and yet Christ said, that *his sickness was not vnto death*; not so vnto death, but that hee knew hee could, and would raise him againe, though hee were foure
 days

Exo. 15. 26.
 The neglect of the word and service of GOD, a great sin.

Ioh. 11. 4.
 13.

dayes dead and buried. And therefore was his sicknesse and death, only, that the glory of God might be seene, by raising of him; and the faith of his Disciples be the more confirmed: but we must impute our sicknesses, and all other crosses, as layde vpon vs for our sinnes; and learne by the example of good *Hexekias*, to turne our selues vnto God, and to mourn, not so much for our sicknesse as for our sinnes.

Thou therefore that art thus afflicted, in body, and no doubt in minde also; repayre vnto God, in liuely, faithfull, and earnest prayer, aboue all things for the pardon of thy sinnes: for, prayer (if it be feruent) is the most euident argument, that thou art the childe of God, and preuaileth much; for, where true faith is, there necessarily followeth, true repentance: faith, and repentance for sinne, and of-
fending

Prayer an
argument
of the child
of God.

The effects
of true re-
pentance.

feeding God, are inseperable :
And if thy repentance be seri-
ous, it will either produce out-
ward teares, or inward grieve
for your sinnes; though teares
be not alwayes ready, nor ver-
ball prayers powerfull; especi-
ally in a sick man, whose powres
are commonly so shaken, with
the force of the disease, as grieve
of the heart, can hardly wrest
teares from the eyes, or words
from the lips: yet, with God it
shall be accepted, both sufficient
prayers, and preuailing teares:
if thou finde such grieve in thy
heart for thy sinnes, and such a
desire to be reconciled vnto
God in Christ, as may but moue
inward, and silent sighes vnto
God, who respecteth more the
holy disposition of the heart,
then any outward action or ge-
sture of the body; it shall bee
sufficient: though some out-
ward shewe of faith and repen-
tance be necessary, for the satisf-
faction

faction of such as visite a sicke person, if he can but shoue it by the tongue in speaking, though weakely, confessing his sinnes, lifting vp his hands, or eyes; it may argue the inward heart wel prepared, and that hee wanteth not the spirit of God.

And therefore if your sicknesse be so violent, as that you cannot shoue verball tokens of the working of Gods spirit in you, whereby they that come to visite you, cannot witnesse for you, your sorrow by your outward cōfession; It is enough that God knoweth it by your inward true sorrow of heart.

It was enough that God saw that good King *Hezekiah*, in his sicknesse, inwardly bewayling his sinnes, though hee could not with plaine termes vocally, and with fluent words, as hee was wont; but inwardly, to *mourne*, like a *Dove*, and to *chatter* like a *Crane* very weakely and obscurely;

Fit signes
of repen-
tance in a
sicke man.

scurely; yet God vnderstoode him, and accepted his weake vterance, as a most earnest and effectuall prayer.

So that, if it come to passe, that thy weakenesse become such, as thou canst not vocally and verbally pray (as by thy sicknesse it may come to passe, though thou be in present perfect memory) thy heart (though neuer so faint) may yet haue a feeling of Gods mercies; and may shew it selfe powerfull to God, though it seeme weake vnto men: for, God is absolute in vnderstanding; can, and doth conceiue the meaning of thy heart, farre better then in thy best strength thou canst thy selfe vnderstand it.

As for thy present sick estate, thou must not be carelesse of it, but after prayer for pardō of thy sinnes, thou mayest craue restitution of thy bodily health; if God, who can restore it, thinke it

A sick man may inwardly pray, though standers by obserue it not.

Wee may pray for health in our sicknes, and seek to the Physician, so we depend not more vpon his Art, the vpon Gods blessing.

it fitter for thee then death : and thou art not only not forbidden, but commaunded , to seeke the lawfull helpe of the Physician ; provided that thou depend not so vpon the Art of the Phisician, as to exempt and neglect thy prayer to God for a blessing vpon it; for, if God giue not a Diuine working vnto the physick (howsoeuer it may seeme to worke) it may helpe one part and hurt another : A cluster of Figges healed *Hezekiah* ; and the washing in *Jordan* the Leaper : yet neither the Figges, nor the water of their owne nature cured their diseases ; it was God gaue the vertue to both ; and therefore whether thine infirmities be inward or outward, with the meanes vse prayer, that God may giue a blessing.

Beware thou seeke not to the reputed *cunning men* and *women*, who are supposed to heale by their Charms and Spels ; who

To abandō
cunning
men and
women, so
reputed.

2. Kings.

who if they preuaile in any cure, it is (by the permission of God) by the deuill. The surest remedie is, to haue thy recourse to God, and not to *Baalzebub*: as *Abaziah*, who dyed the death, for running to *Witches* and *Wizards*, the limbs of the deuill: but put thy trust in the all-sufficient God alone, vsing such lawfull meanes as hee hath appointed, both for the ease of thy soule, and health of thy body; and then recommend the issue, to him with godly patience; committing thy will to his will.

How thank-
fulnesse
should ap-
peare vpon
recouery.

If he restore thee to thy former health, be thou thankfull to him, and let thy thankfulness appeare, by a new and godly course of life, and true obedience. If he haue otherwise determined of thee, namely, to call thee out of this miserable mortall life, reioyce, and be glad; for thy soule, now sicke in sin, shall suddainly receiue a new
and

and glorious life ; thy body now oppressed with griefe, shall be at rest ; though it perish and rot in the graue, it shall rise againe, and meete the soule, and be thereunto again vnited with farre greater glory then thy hart can thinke : In the meane time, seeke or thinke of nothing, but of the things that are aboue ; and endeavour to haue thy heart, thine vnderstanding, thoughts, and affections, so qualified, and the Lampe of faith in the merits of Christ, so liuely enlightened, that thou mayest ioyfully meet the Bridegrome Christ, in soule and body, when hee shall appeare in the cloudes, in glory and maiestie, to giue euery man according to his works.

Be not afraide therefore of Death ; it is but the seperation of the soule (now, as in a prison) from the body, which is but a carkasse full of naturall infirmities, which the soule possesseth for

Comfort,
against
death.

Not to fear
death, for
it frees vs
from many
troubles,
and brings
vs many
blessings.

for a little time, fraught onely with miseries, with griefe and feare; which, being dissolued, shall bring end to all thy cares, dangers, feares, miseries and afflictions; and bring thee to the Paradise of God, where thou shalt feele no more of these vn-sauourie things of the flesh; for, the Lord will transforme, this thy vile, base and corrupt body, and make it like vnto his most glorious body. Then shalt thou be no more subiect to sinne, or sicknesse; no aduersity, nor anguish shall afflict thee, no enemies shall trouble thee, no slanders disgrace thee: And where thou art here mortall, subiect to all the former euils, thou shalt be there immortall: The face of God, which is the fountaine of light, shall there shine vpon thee; and no darknesse shall ouershadow thee: all perfection of ioy, glory and gladnesse, thou shalt finde there; and be so plenti-

plentifully filled with the contemplation of the abundance of those heavenly pleasures; that you will or can delight in nothing, but in the beholding of the most glorious face of Iesus Christ, and onely delight in the association of that heavenly company: which ioyes, if thou truly knewest here, as thou shalt enjoy them there, Thou wouldest be content, rather to endure a thousand deaths, then to be deprived of them.

Prepare thy selfe therefore, with all diuine furniture; with faith, hope, loue, and all other holy and heavenly affections; to *gae the way of all flesh.* Lay willingly downe thy carnall part in the graue, to become dust, whereof it was made, and *commend thy soule into the hands of God that gaue it,* and of Iesus Christ who redeemed it: And according to the counsell, that God gaue to *Hezekiab,* set thy house

How to
prepare vs
for death.

house in order. And about this thy corporall habitation, set thy soule in order; and as much as in thee lyeth, *haue peace with all men*: Depart in the loue, of, and to thine enemies.

How to dis-
se of
worldly
things be-
fore we die,
and how to
leauē all.

And, as farre as the possibilitie of thy earthlie substance, will extend; owe nothing to any man, when thou departest hence, but loue: and thinke not much, neither let it grieue or trouble thy minde, to leaue thy worldly wealth, which was but lent thee; thy father, mother, wife, children, lands, possessions, siluer, gold, and the things that haue beene, or are, most deare vnto thee; to hasten to this heauenlie habitation; where eternall glorie shall bee thy wealth, the eternall God thy Father, Iesus Christ thy brother, all the Saints and Angels, and all the holie and most glorious heauenlie companie, shall bee far more comfortable vnto thee,
then

then all the former, who were both mortall and inconstant: And in steede of the base and vncertaine possessions in the earth, thou shalt possesse a Kingdome, for euer: In steede of thy gold and siluer, and thy most precious Iewels, thou here, for a moment enioyest; thou shalt inhabite a Citie, whose walls are gold, garnished with all manner of precious stones, farre exceeding the rarest and richest that euer the earth yeilded; whose beauty, and excellencie, the tongue of man, no not of an Angell, can truly expresse, to our apprehension; But shadowed out vnto vs vnder these most precious ornaments, incomprehensible.

Should any carnall consideration therfore hinder thee, from a willing minde, to change this thy mortall and miserable life (as short, as euill) for a life so glorious and permanent? The longer

The ioyes
of heauen
are inexpressible.

Why wee
should de-
fire to dye.

longer thou continuelt here, the
more cause thou hast to desire
to be dissolued; for that thou
here doest augment daily thy
sinnes, and euery day brings new
griefe.

Prepare thy selfe therefore
without delay; make thee rea-
die, that when G O D shall call
thee, thou mayest be willing to
goe: And for thy better pre-
paration, vse prayer often, in a
liuely faith; and if thine infirmi-
tie will permit thee, vse this
prayer following, or any other
godly prayer, with holy medi-
tation, to season thy soule
through the holy Ghost, com-
mending thy spirit vnto God in
Iesus Christ.

A Prayer

Fa
So
mo
hea
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gri
pre
and
hast
my
dy;
to pa
giue
this
in w

*A Prayer to be often said
of a sicke man or
woman.*

O Lord my GOD,
and my most lo-
uing and mercifull
Father, in thy beloued
Sonne Iesus Christ; I, thy
most vnworthy creature,
heauie laden, with the bur-
then of my manifold and
griuous finnes; much op-
pressed, with the infirmity
and sicknesse which thou
hast iustly inflicted vpon
my corrupt and weake bo-
dy; doe humbly pray thee
to pardon my finnes, and
giue me patience to beare
this thy gentle correction;
in which I doe heartily
F sub-

submit my selfe vnto thy
heauenly will; whether it
be thy pleasure, to permit
me yet a little while, to en-
ioy the health of my body,
to serue thee; or to take my
soule out of the lothsome
prison of my sinfull car-
kasse into thine owne
hands; where I know it
shall be safe, and not pe-
rish: And therefore Lord
giue me a godly contented
minde, to suffer my body,
to returne vnto the earth,
from whence it was taken,
there to rest vntill it shall
please thee to raise it a-
gaine, at the last resurre-
ction, and to make it, of a
mortall, an immortall;
and of a corruptible, to
make it a perfectly glori-
ous

ous body. In the meane
time, O Lord, I doe be-
seech thee, to fortifie and
strengthen my soule, a-
gainst all tentations, that I
may be able to resist, what-
soeuer assaults of the de-
uill, and his Ministers. As
for mine owne power, alas
it is euen weakenes it selfe,
but my hope and strength
is of thee.

I can alledge nothing,
neither canst thou finde
any thing in mee either
woorthie or acceptable,
whereby I might haue
hope, either to haue my
sinnes forgien me, or to
be released, or eased of my
sicknesse; or to be restored
to my former health or
strength: yet I haue hope

(O Lord) that thou in
mercies wilt pardon my
sinnes, in the merites of my
Redeemer, and that for his
sake thou wilt either re-
store me to health, or spee-
dily to end this my grie-
uous infirmity; which, if
for the grievousnesse of
my sinnes, thou thinke
fit to lay yet more hea-
uily vpon me, strengthen
me so much the more with
perfect faith and godly pa-
tience, that I may beare it;
that the apprehension of
death, which is something
terrible to flesh and bloud,
daunt me not: But that I
may rest assured, that thou
thus rebukest mee not in
thine anger, nor that thou
chastisest me in thy heauie
displea-

displeasure, but rather of thy loue which is better vnto me then life.

O Father, what shall I render vnto thee, for all thy benefits? for they haue bin infinite towards me: And euen this thy fatherly correction I acknowledge not the least; for hereby Lord, I finde thy gracious purpose to be, to reclayme me from my wonted sinnes, which without thy mercy, cannot but procure, not the death of my body only, but of my soule also; so dearely redeemed, by the blood of thy dearest Son.

O strengthen Lord, strengthen my faith, that I may now at the last, take such firme & assured holde

of the merites of Iesus Christ, that all my finnes and vngodly deseruings, may be covered, and that his righteousnesse, may be imputed vnto me.

I doe confesse, O Lord, to my shame and grieve, that before thou diddest correct me, I went awry; I followed too much the desires of my corrupt hart: But now Lord, I doe heartily repent me, that euer I offended thee: but, if it be thy gracious good wil and pleasure, and if in thy wisdom thou thinke it fit, to restore mee to my former health, which I humbly leane vnto thee; I shall endeavour by thy grace, to walke more warily, and

shunne

shunne the enticements
that haue seduced me; and
the allurements of Sathan,
that haue deceiued mee.
But, if thou haue determi-
ned, this my sicknesse, to
be my last and finall trou-
ble, I shall most heartily
embrace it, with a longing
expectation, for the time
of my dissolution: And
when the time commeth,
accept it, with a ioyfull
and glad heart, and that I
may be the more truly and
readily prepared, at the in-
stant of the departure of
my soule from my body;
wash me thoroughly, and
make me cleane, that I may
appeare before thee, in
the immaculate roabes of
Christs righteousnes; and

not in mine owne polluted garments of corruption: That I may heare that most sweet and comfortable voyce of my Redeemer; Come thou blessed of my Father, enter into, and possesse the ioyes prepared for thee, from the beginning of the world: which grant gracious Lord God, for Iesus Christes sake, to whom with thee and the holie Ghost, be all honor, praise, and glory, for euer.

O Lord increase, and evermore and more strengthen my faith, and fill my heart with unfained godly desire, to be speedily dissolued, that I may live with thee in heauen. Amen.

A Prayer.

*A Prayer to be said for a sicke
man or woman, of faithfull
friends that come to vi-
sue him, or her.*

Lord God Almighty,
and Father of incom-
prehensible mercy,
we here assembled, before
thy Maiestie, in the name
of thy most beloued Son
Iesus Christ, are bold to
present our humble petiti-
ons yeto thee, in the be-
halfe of this sicke person,
lying heere visited with
sicknes, which thou might-
est iustly haue laide, and
inflicted vpon any of vs,
as great sinners; and haue
spared him (or her:) but
such hath been thy mercy,
to
F 5 hether-

hetherunto towards vs, as to afford vs health, expecting the time, wherein we cannot auoyde, but must taste of the same cup.

We acknowledge Lord that thou neuer sendest this, or any other crosse or affliction, to any, no not to such as thou louest best, but the end therof (though bitter for the time, to flesh and bloud) is happinesse; yet doest thou iustly whatsoever thou doest: and we acknowledge that sinne is the cause, of all thy fatherly visitations.

And forasmuch as it cannot bee, but that this sicke party, is oppressed in the weakenes of his body, by the strong tentations

of

of that common enimie
Sathan, who endeouureth
so to lay his sinnes to his
charge (whereof no man is
free) that if it were possible,
he might so farre feare him
with thy seuerer Iustice for
the same, as that he might
despaire of thy mercies,
and consequently of his
owne saluation.

Wherefore, wee thy
weake seruants here assem-
bled, doe humbly and har-
tily pray thee, to abandon
and abolish that infernall
Serpent, that his false sug-
gestions, creepe not into
the heart of this sicke par-
ty, but arme him (or her) so
with a liuely faith, that thy
holy Spirit may so possesse
his soule, that the enimie
may

may finde no place for his tentations: Besprinkle his heart so, with the meritorious bloud of thy Sonne, that the deuill, seeing and obseruing a stronger then himselfe, to possesse the house of his soule, he may be enforced to flie, and no further to pursue him.

Cause Lord that some tokens, may appeare in this sick person, that his soule and conscience are quieted by the presence of the holy Ghost, in him, whereby we thy most humble suppliants, may receiue some comfort, in the fruit of our prayers for him.

And, as touching his sicknes, we submit our desires to thine owne will;
yet,

yet, if thy good pleasure
be so, as to restore him to
the former health which
wee in his behalfe entreate
thee; to the end that hee
and we may glorifie thee,
for thy great mercie in
healing him; and that he
by this thy fatherly corre-
ction, may learne to liue
the residue of the time that
he shall here enioy, in new
and more perfect obedi-
ence: But, if otherwise
thou be pleased to dispose
of him, namely, to take
him out of this mortall-
life; giue him wee humbly
pray thee, an vnderstand-
ing heart, to know, and to
consider his mortality, and
the glory to come; a sound
minde, perfect memory,
with

with a feeling faith, patience and obedience; that without feare, with cheerefull alacrity, hee may surrender his soule vnto thee. Receiue it good Father, as the soule of an Elect Saint, and send his body (which must rest and remaine in the earth vntill the generall rising againe of the dead) a most ioyfull resurrection, that he may then enioy the full perfection of glory with thee, both in soule and body, which we humbly pray thee, (in the name of Iesus Christ) graciously to graunt; and that it would please thee to come quickly and finish the worke, which thou hast begun and determined for him.

him. And graunt that we
may all, in all humblenesse,
faith, constancie and obe-
dience, wayte when thy
pleasure shall be to visite
any of vs, with thy finall
fatherly visitation.

*O Lord encrease his, ours,
and the faith of all that
belong vnto thee; that
wee all may looke, and
long for the time of our
dissolution, with pati-
ence, in assurance in the
end, to liue eternally
with thee, through Christ
our Lord and Saniour,
Amen.*

For

with a feeling faith, patience and obedience; that without feare, with cheerefull alacrity, hee may surrender his soule vnto thee. Receiue it good Father, as the soule of an Elect Sainr, and send his body (which must rest and remaine in the earth vntill the generall rising againe of the dead) a most ioyfull resurrection, that he may then enioy the full perfection of glory with thee, both in soule and body, which we humbly pray thee, (in the name of Iesus Christ) graciously to graunt; and that it would please thee to come quickly and finish the worke, which thou hast begun and determined for him.

him. And graunt that we
may all, in all humblenesse,
faith, constancie and obe-
dience, wayte when thy
pleasure shall be to visite
any of vs, with thy finall
fatherly visitation.

O Lord encrease his, ours,
and the faith of all that
belong vnto thee; that
wee all may looke, and
long for the time of our
dissolution, with pati-
ence, in assurance in the
end, to liue eternally
with thee, through Christ
our Lord and Saviour,
Amen.

For

For such as are oppressed with poverty and want : not impertinent for the rich to read and consider.

Pouerty
and want a
great affliction.

Riches and
pouerty
variable.

POuertie , and want of things necessary , for the maintenance of this present life, is not the least affliction that can fall vpon man : And that lighteth many times, as well vpon the knowne poore, as vpon them that thinke themselues rich ; for riches , and pouerty, haue wings ; for as the poore man, hauing his wings clipt, that he cannot mount, or soare to the pitch of other men : So the rich are often, so deplumed, as they fall into the poore estate of meanest men ; and therefore, as the rich may fall , so the poore may rise : Let neither then the rich presume, nor the poore despaire : for the Almighty God, that governeth all things , hath two hands ; with the one hee doth cast downe the proud, and with the

the other he exalts the humble:
In the rich is required thankfulness, and obedience; In the poore, lowlineffe and patience; and in both, godly diligence and faithfull prayer: otherwise, the rich cannot prosper, nor the poore be relieued. If the rich man fall into pouerty, it is his blemish; if a poore man become rich, it is his glory: yet, let not him that riseth, disdain him that falleth; for both are from the Lord.

To fall, there are manie meanes in a man himselfe, but to rise, being fallen, is not in man; and therefore the meanes both of mens risings and fallings, are duly to be considered: art thou fallen from riches to pouertie? examine thy life & conuersation: art thou risen from pouerty to riches? consider well in thine owne heart, whether by right or wrong.

Many may prosper and wax rich

Easier to
fall then to
rise.

Riches and
pouerty
may both
proceede
of Gods
mercie.

rich by diligence (in a lawfull calling) & many become poore through idlenesse : many are borne rich, and dye poore ; and many borne poore, waxe rich : when the rich become poore, it may be either in Gods iustice, or in his mercy : for, if the rich become proud, & presume vpon their wealth ; despising the poore ; it is iust with God , to take that from him, that he abuseth ; yet , also in mercie , to humble him : for there is not a more preuailing means, to make a man know himselfe , then pouerty ; And there is not a more acceptable thing to God, then a man to abase himselfe in his sight : nor a thing more offensive , then a man to exalt himselfe, by reason of the greatnes of his wealth ; which he arrogateth to himselfe, as if it were his owne , when in deede it is but lent him : And therefore God often times takes it from one,
and

and giues it to others : And in
steed of his wealth, giues him
want; that hee may know, that
it is neither in the wisdom, nor
by the diligence of man, either
to get or to retaine his wealth
gotten, without the meere mer-
cie and blessing of God.

But, where true faith in God
is, ioyned with godly care and
diligence, in a lawfull calling,
there wanteth not prayer; And
where faith and faithfull pray-
ers are, there is true prosperity:
And to that man, a little meanes
sufficeth to sustaine his estate,
and to nourish his life: for, *A
small thing that the righteous
hath, is better then the great ri-
ches of the wicked.*

Therefore in thy case of po-
uerty and want, thou must con-
sider, and duly examine, the
cause, whereby thou art become
poore, and to be in this misera-
ble estate; whether by thine
owne idlenesse, corruption of
thy

The ground
of true pro-
sperity.

The cause
and meanes
are to be
examined
how a man
comes
poore.

thy life, in wasting either thy patrimonie receiued from thy Parents, or thy riotous expending of that thou hast lawfully gotten by thine owne industry.

To receiue meanes; for which thou neuer trauailedst (as many doe from carefull Parents and friends) or to get by thine owne labours, and to consume it wastfully in euill company keeping, by gaming & ryot, is worse then *Idlenesse* it selfe, which yet in him selfe is a capitall sin; one of those, for which *Sodom*, *Gomorah*, &c. were burned to ashes: for *Idlenesse* was in that Citie; as it is, whereſoeuer it raigneth, the cause of many other sinnes; as of luxurie, drunkenness, whoredome, and all other most monstrous, and most abominable vices: yet doe all these commonly accompany wealth, easily gotten: As when a man finds he hath meanes comming daily in,

To get, and
ryotously
to spend, is
Idlenesse it
selfe.

Idlenesse
the cause
of many
sinnes.

in, lightly without labour, hee measures it not by the vncertainty, of the continuance, as appeareth, by his wanton and needlesse expence, but by a vaine hope it will last euer.

But, if thou become poore, and thus cast downe, by the louing hand of God, to call thee from thy sinnes; as by losse of goods, by sicknesse, fire, shipwracke, or the like ineuitable crosses; Thou mayest account them fatherly corrections, and mayest rather reioyce in, then to repine at them; for he inflicteth this want (of thy former fulnes) as Physick to purge thy corrupt heart, of thy carnall delights, and from abusing of thy liberty as thou hast done, which bred in thee security; and security sin, and forgetfulnesse of thy dutie to God: as in that rich glutton in the Gospel, who hauing plentie of all things delightfull to his carnall part, became so delici-

ous,

God sends
pouerty &
want to
weane vs
from sinne
that fulnes
procured.

ous, as he fared daintily euery day, richly roabed in fine linnen, and yet so hard hearted, as although he saw poore miserable *Lazarus*, hungrie and naked, lye at his gate full of sores, crying for some crummes of the broken meate that fell from his Table, had yet no remorse or commiseration on the lamentable estate of that poore man, who was more refreshed by the rich mans dogges, licking away the filch of his sores, then by any comfort receiued from the glutton, or his gluttonous feasts.

Great difference
betweene the
rich glutton
and poore
Lazarus.

There was great difference betweene this rich man, and this miserable begger: The one was had in greatest reuerence, admired and honored for his wealth; the other held in great contempt, generally despised, by reason of his basenesse and povertie: But neither did the rich man continue long in his pomp, nor the poore in his penurie:

Both

Both died , and both caried to their places appointed by God; the rich man to hell, the begger into Paradise : the first to perpetuall torments, the other to a most blessed and glorious Being.

Consider this duly with thy selfe therefore, thou, that complaineest of pouertie, and want : whether wouldest thou enioy here the pleasures of this life (for a season) with this man, wealthie and glorious , and in fine to haue his reward; or to endure a little want, pouertie, and worldlie basenesse, for a little time, and be with *Lazarus* pertaker of eternall glorie? I know, if thou wisely consider both, thou wilt not onely not grudge nor repine at thy poore estate, but wilt rather be thankfull vnto God, that he so lovingly dealeth with thee, in keeping thee from the meanes to make thee proud, to forget thy selfe and

God dealeth well with vs, to take away the meanes that make vs proud.

and him : As I thinke , thou
canst not be ignorant, that riches,
health, and earthly happinesse,
commonly carie men , not ha-
uing faith and the feare of God,
into many noysome lusts, and
vngodly and wanton desires :
And that pouertie and want,
sicknesse and other like crosses,
are the good & gracious means,
that God vseth , to with-hold
his dearest children from run-
ning astray ; although it cannot
be denied also, but that a faith-
lesse poore man may haue his
heart infected , and poysoned,
with as haynous finnes as the
rich : for it is not wealth that
alwayes makes a wicked man,
though it be a great temptation
and prouocation to many and
griuous finnes : It is not the
money but the minde, wherein
the error lies ; and it is not po-
uertie , of it selfe, or anie other
crosse that maketh an euill man
good ; but it is a meane which
God

Pouerty
nor riches
make men
good or
euill.

God in his wisdom vseth to
preuent the danger, that wealth
often worketh : A knife in a
childes hand hurteth not, but he
is a silly Father, and she a simple
Nurse, that will not take it from
the childe, for feare of the hurt
it might do the childe. So riches
of themselues hurt not, but the
abuse of them, may peruert the
reputed owner; for no man is
the true owner of the wealth he
possesseth; hee is but a disposer
of it, and it is the well using or
abusing of it, that draweth vpon
the Steward, a blessing, or a
curse.

If thou that art become
poore, and doest acknowledge
it iustly layde vpon thee, it is the
entrance into assurance; that
God hath layde it vpon thee in
mercie; if in merdee then, no
doubt but in loue: be assured,
that thy pouerty is better for
thee then riches, for hee know-
eth better then thou what is best

Pouerty to
some, bet-
ter then
riches.

you

G

for

for thee; Take it therefore with patience, in faith, and embrace it so much the more, by how much thou mayest assure thy selfe, it is a token of the Ioue and fauour of God towards thee, to humble thee, and to make thee so much the more like vnto thy Redeemer, who became poore, to make thee rich; hee abased himselfe, to bring thee to honour; hee was here in worldly want, to furnish thee with all spirituall aboundance; he hath chosen the poore of the world, to make them rich in God; hee keepeth his owne dearest children lowe here, that he may exalt them hereafter: for, it is not possible that any man shall liue here in pompe and pleasure, and all eamall delights, and yet assure himselfe, of the glory to come, prepared onely for his Elect Saints that suffer heere. And if Christ our Master and Redeemer, suffered heere po-
uerty,

uerty, ignominie, rebuke and shame, before he in his humane nature ascended into glory; shall any man perswade himselfe that hee shall attaine the glory to come, by a delicate, loose, carnally delightfull, and worldly glorious estate here?

How then are many carnally minded men deceiued, that measure the loue and fauour of God, and his displeasure towards men, according to their worldly prosperity and aduersity? censuring Gods dearest children seasoned with any kind of affliction, to be the very outcasts of the world, forsaken of God; and the rich, wealthy and glorious in the world, to be his choyse darlings and fauourites; then which, nothing is more contrary: although their estates, in deede (seene with a carnall eye, and iudged by outward appearance) may be censured as they seeme, but not as they are

Men ind-
ged happy
and vnhap-
py accor-
ding to
their welth
and want.

God iudg-
eth not ac-
cording to
the out-
ward ap-
pearance.

indeede : for, the outwardmost glorious , are not commonly gracious within (though they may be) neither are the outward poore , commonly inwardly and spiritually rich : But the godly & faithfull poore man, were his case as hard, as was that of poore *Lazarus* ; yet is he the beloved of God, who iudgeth not as man doth, partially, by the outward show, but according to equity : He doth not iustifie the poore, before the rich; if the *Rich* be rich in grace, and the poore a wicked man; God, indeede, by promise regardeth the poore, and careth for them ; namely, for such, as in a liuely faith depend vpon his providence ; liuing iustly, and in an holy diligence in his lawfull calling.

If thou thus behauest thy selfe in thy pouerty, the promise of God, is a promise made euen to thee, that *he will neuer faile thee*.

thee, nor forsake thee. Thou mayst then safely cast thy care vpon him, for he will take care of thee. Thou shalt not want foode and rayment; and hauing that, content thee with it, it is a plentiful portion: for what more hath he, that hath his Table spread with diuers dishes, and sundry varieties; but onely feedeth his body with fewe? And hee that hath diuers and sundry sutes and sorts of garments, one sute sufficeth to couer him at once. If then thou bee fed and cloathed, giue the glory to God that giues it.

It may be thou wilt say thou hast a great charge, wife and children to maintaine; a great burthen vnto thee, who require greater supply, then thou by thy best industrie canst provide for them; Thou must allow and allot vnto thy selfe and them, according to thy meanes; Thou mayst not feede, or cloath thee

Food and
cloathing
a sufficient
portion.

Superfluous
foode
and ray-
ment haue
vndone
many.

or them, as peradventure thine
and their haughty hearts may
require; But feede them mode-
rately, and cloathe them mo-
destly: for in the superfluity of
these two necessities, many haue
not onely exceeded, and vndone
themselves, but haue turned
thereby, many times the bles-
sings of God into wantonnesse;
And so in steede of the continu-
ance of Gods blessings, they
haue caused him to punish
them with pouerty, and want:
As who so obserueth, cannot
but see infinite numbers, that
haue receiued great portions
and patrimonies from their Pa-
rents and friends, that through
the excesse of these, together
with their lewde, lasciuious, and
wicked liues, haue drawne vp-
on them, such a heauie weight
of pouerty and want, as they
haue either beene deprived of
their libertie, for the debt they
ranne into to maintaine their
vanities;

vanities ; or haue beene enforced to begge their bread , and (like the prodigall Sonne) haue beene constraigned , through commaunding hunger , to eate the scraps, that they before scorned, to touch with their fingers ; and that in a iust recompence of their former nicenesse and vanities ; who yet, if this gentle correction may reclaime them, and cause them to reforme their wicked liues, to seek after God, through a liuely faith and faithfull prayer ; may be receiued into the fauour of God , who is ready to receiue a sinner repenting, be he neuer so poore, neuer so base , neuer so loathsome in the eyes of men ; as were *Lazarus* and the *last Sonne*.

As thou therefore art grieved vnder the burthen of thy miserable and poore estate, so grieue aboue it, that thou hast offended God, who correcteth thee for thy sinnes : Crye for pardon.

G 4

pray

God is ready to receiue a prodigall.

God neuer
faileth the
faithfull.

pray for spirituall graces, seeke the Kingdome of God, and the righteousnesse thereof, haue a lively faith, repent and be patient, vse the meanes, hearing and reading of the word of God, practise abstinence, from the fulfilling of thy corrupt will; which thou canst not obtaine; but by repentance, and that repentance cannot be but by faithfull prayer, which will produce perfect patience, wherein if thou wayte the Lords leasure, for the time, and his pleasure for the meanes; assure thy selfe, thou shalt be competently and timely relieved; for he hath promised; neuer to faile those, that faithfully call vpon him; and truly obey him: And he is most faithfull to performe what hee hath promised. As for his power to doe it; thou needest not doubt, for his power is so absolute, that he is able, and his loue to his, such, as he can and will

so augment thy least portion,
that a little oyle in thy Cruse;
and a small quantity of meale in
thy vessell, shall not diminish,
vntill more supply come. And
as for the feeding of thy charge-
able Family; he can doe it with
the smallest shewe of meanes:
he had but seauen loaues and a
few fishes; and yet with that
little in shewe and quantity,
hee replenished foure thousand
men, besides women and little
children. And with five loaues
and two fishes, he fed five thou-
sand, and that, that remained
when all were satisfied, was
more meat then, in shew, then
was before they began to eate.
And can he not feede thee, and
thine, if thou be faithfull; seeme
thy store neuer so small? nothing
shall hinder, in but sinne, infide-
lity, and impatience: If thou
beleene faithfully, pray feruent-
ly, and wayte patiently, he will
doe it. Though it may seeme

Math. 15.
33. 34.

Math. 14. 17
Mar. 6. 38.

God can sa-
tisfie his
children
with little.

Deut. 29.5.

unto thee, that thy store doth not onely not encrease, by prayer, but diminish by spending; yet beleeue in him that made all things, and yet maketh things to supply his childrens wants. And although hee doe not with thee and thine, as he did for the children of *Israel*, who; trauielling forty yeares in the Wildernesse, he so preserved their garments, and euen the shooes on their feete, that they decayed not; yet if thou distrust not his power and prouidence; as the one decayes, hee will supply it with other.

Thou wilt peraduenture say, that these were the extraordinarie workes of God, his miracles of olde, and no such things are seene in our dayes: It is true, why are they not seene? onely because wee want liuely faith; our hearts are dull in beleeuing, the eyes of our vnderstandings are darkened, and cast to the
earth

earth; we looke not so into the power, nor so beleue the promises of the Almighty; as hee hath made them in his meere loue towards vs. Wee cannot glorifie God, more then to trust his word, and nothing dishonoreth him more, then to thinke that he either cannot, or will not performe what he hath promised: But wee may not thinke, that we shall haue any thing only for the asking (for, wee cannot so presume vpon an ordinarie friend) but before wee presume to aske the supply of corporall things, we must be well furnished with spirituall graces, which must first and before all things, be sought for at the hands of God; for, he and none but hee can giue them. It is the righteousness of that Kingdome which wee are commaunded, aboute all things to seeke. And hauing obtained this, wee may assure vs, that all inferiour and carnall

It is a great dishonour to God, to thinke he cannot doe now as he did of old, for the reliefe of his.

Before corporall wee are to aske spirituall things.

Matth. 6. 13.

help thee: beleue in him, serue him, call vpon him, wauer not, be constant, faint not, and thou shalt see assuredly the saluation of the Lord.

*A Prayer to be used of such as
are oppressed with necessity
and want of things
necessarie.*

O Lord my GOD,
who hast bin euer-
more, mercifull,
louing, and a ready help-
ing Father, to all those
that haue serued thee with
a pure, and called vpon
thee with a faithfull heart;
and a patient God, euen to
greatest sinners, among
whom and aboue others, I
acknowledge my selfe to
haue

haue deserued the least mercie at thy hands, by reason that I haue not only too much neglected my duty in seruing thee, but haue (in steed thereof) too much yeelded my selfe to many vnprofitable & forbidden wayes; and I know and acknowledge, that thou dost most iustly correct me for my sinnes: and I thanke thee gracious Father, that thou hast remembered me; for before I felt thy fatherly rod of pouerty, and want, I went astray; but now Lord, I desire to turne me to the keeping of thy commaundements.

As long as I prospered in the world, the vanities of

of my minde estranged my heart from thee ; and, if I should haue still enioyed what my sinfull heart desired, I should still haue gone astray : But now Lord, I am vnfainedly sorie from my heart, that I haue so long followed mine owne corrupt will, and in spending so many dayes and yeares in vanities.

Lord I now returne vnto thee; receiue me (though as the prodigall Sonne) who haue sinned against heauen and against thee, and doe acknowledge my selfe vnworthy to be called thy Sonne : I am worthily become poore, in misery and want; and know
not

not to whom to repaire
for succour, being despised
of men, and scorned of
mine acquaintance, by rea-
son of my pouerty; which
I doe confesse, hath not
befallen me by chance; it
is by mine owne wretched
deseruings, which thou
hast obserued, and now in
loue, by this thy father-
ly correcting mee, put
me in minde to consider
what I haue beene: and I
doe confesse, that I haue
beene vnseruiceable vnto
thee, and vnprofitable to
my selfe and others: Ther-
fore dost thou iustly in pu-
nishing me: and yet thou
dealest louingly in corre-
cting me, & I embrace this
fatherly chastisement of
thine,

thine, as an argument that thou wouldest preuent; a more seuerer iudgement, incident to those that run on in their disobedience.

Lord, thou hast iustly depriued mee; of the superfluous things of this world; which, though I cannot but confesse they were deare vnto me, yet not so deare as *dan gé ros*; for I now finde, that howsoever sweet they seemed vnto my carnall minde; they bred in my heart many fearefull sinnes, which now I feele as pricks in my soule; and thy correction seemeth to encrease my feare, seeing and feeling it in my minde (as it is corrupt) heauie, and burthen-
some:

some: but when I doe consider it, as it is, in thy purpose, I finde it to be an ease vnto mine inward part, through thine owne gift of faith, in beleeuing it to proceed of thy meere loue; and of patience to beare it, knowing it to be a most wholesome medicine to cure mee of my disease of sinne, which in it selfe is mortall.

Howsoeuer, I haue deserved to be more seuerely punished, & to be brought to a more miserable and poore estate then yet I am; yet Lord remember thy mercies, and the merites of Iesus Christ thy Sonne; and for his sake lay it not ouer heauily vpon mee:

Leaue

Leaue mee not altogether destitute of things necessarie for my competent reliefe here: but, as thou hast iust cause, fatherly to correct me; So, yet graciously protect me, & preserve me from too great miserie; though I deserue not thy mercie, yet I haue a meritorious Mediatour with thee, for whose sake thou mayest be pleased to mitigate my hard and miserable estate, and to giue me patience to vndergoe it, with competent foode and rayment, and contentment therewith.

And defend me Lord, from the iniuries that vsually thy poore children are enforced here to endure:

In

In thee I trust O Lord,
whose prouidence I hold
my chiefest portion; for of
thee commeth my saluati-
on, my safety, and suffici-
encie.

Thou diddest create me
(Lord) and madest mee a
liuing creature; who can-
not subsist or continue
without such ordinarie
meanes, as thou hast ordai-
ned for humane sustentati-
on, which thou affordest
vnto the most brute beasts,
that call not vpon thee:
how much more vnto
them that faithfully aske it
of thee? I come vnto thee
most mercifull Father in
Iesus Christ; who, as thou
hast made all things, and
possessest all things: so
thou

thou giuest and disposest
all things; to every man a
portion, according as thou
thinkest most fit for every
man: And therefore for-
asmuch as thou seest po-
uerty a fitter portion then
riches; and want then
wealth; I accept it with
heartly thankfulness, know-
ing that thou art able to
relieve me, as well with lit-
tle as with much; And
though my portion bee
small; thou hast promised
to nourish me, and to su-
staine me: Thou refreshest
the thirsty soules, and fil-
lest the hungry with good
things, and by promise,
nothing wanteth to them
that feare thee.

The meanest of thy
crea-

creatures which thou hast ordained for the vse of man, and the least portion thereof, blessed by thee, cannot but bee sufficient, be it but pulse with *Daniel* and his fellowes, yea the meanest dyet, shall so fructifie to the reliefe of my weake body, as I, in faith feeding vpon the same, shall liue thereby; and when thou wilt, thou canst encrease my portion, as thou diddest the oyle and meale of *Eliabs* Hostice.

Also consider Lord, that pouerty and want, not affording for the time, competency to supply our great necessity, enforceth to borrow; and mens harts are hard, and Creditours cruell;

cruell; Let me neuer fall into their hands, but as thou diddest send a preuailing guest vnto the widow of *Sarepta* (*Eliab*) by whom (through thy power and prouidence) her little oyle and meale (euen wholly consumed) was so encreased, as she had sufficient, not onely for the reliefe of her and her family, but to pay her debts with the rest. This was thy doing O Lord! And thou art still the same God, who in my greatest necessity canst raise meanes, either by the help of man, whom thou sometimes appointest to relieue thy distressed ones, or by blessing my lawfull labours and ende-
uours:

uours : If they all faile,
thou haft infinite other
meanes, referued onely in
thine owne wifedome, to
helpe in moft neede : If
thou couldeft fend that
raueuous fowle, to feede
Eliab in his hunger, much
more canft thou afford or-
dinary meanes to relieue
me, and to enable me to
pay all men their due; a
duty required of thee : and
I cannot performe it but
by thee; into whose hands
I had rather fall, then into
the hands of cruell and
mercileffe men.

I am vnder thine hand,
O Lord, fupport me with
thy grace; strengthen my
faith that I faint not, that
being in thy prouidence
relieued,

relicued, I may (as I truly
doe ascribe vnto thee,
whatsoever comfortable
supply I shall enioy at thy
hands) humbly recom-
mending my selfe, and
mine estate vnto thy bles-
sing, in the name of Iesus
Christ: to whom with
thee and the holy Ghost,
be all honour, praise and
thanks for euermore,
Amen.

Lord encrease my faith.

H

A

*A short Prayer to bee said of
him, that is in pouertie
and want.*

O Eternall God, most
mercifull and lo-
uing Father in Iesus
Christ, thou hast created
me of the dust of the earth,
and hetherunto sustained
my earthly body by earth-
ly meanes; which I ac-
knowledge to proceede
of thy goodnesse onely,
and of thy meere blessing;
without the which no-
thing can succeed comfor-
tably vnto me; but through
thy blessing, the weakest
means shall bee sufficient
to sustaine me; and for all
thy mercies, thou requirest
onely

onely in mee a liuely faith
in thee, prayer vnto thee,
and patient wayting on
thee: So, though my por-
tion be here pouertie, yet
as long as thou art pleased
to shewe thy selfe a louing
father towards me, I shall
bereleeued, nourished,
protected and preserved,
in my greatest want of the
necessaries, required for
the sustentation of this
short momentanie, misera-
ble and mortall life: Lord,
I beleeue thy promises
made vnto all beleeuers,
that in their greatest ne-
cessities, *Thou wilt neuer
faile them, nor forsake them:*
Lord I beleeue, confirme
my beleeve; make mee
strong in faith, that I may

serue thee faithfully and
pray vnto thee frequently;
that so I may vndergoe
my troubles, and wayte
thy gracious pleasure pa-
tiently, to be supplied in
what I want (timely) know-
ing that thou art a God
that shewest mercie; and
yet as a louing father thou
correctest thine owne
deere children, to retaine
them in obedience; thou
hast corrected me, I feele
thy rod, thy rod of loue,
not of thy heavy displea-
sure and wrath; for, if thou
shouldest deale with mee,
and punish mee according
to my merite, I could ex-
pect no mercy. I haue of-
fended thee, I haue sinned
against thee, and doe ac-
know-

knowledge, that pouertie
and want (though heauy
and burthenfome vnto
flesh and blood) cannot
be a sufficient punishment
for my euill desertings;
and were it not that thy
mercies doe farre exceede
thy severity, I had not one-
ly more deeply bene
afflicted, but had perished
long agoe.

O Lord, I acknowl-
edge this thy correction iust
and gentle; yet consider
Lord that I am weake to
beare it, and therefore I
humbly praye thee to sup-
port mee with thy hand,
that I fall not altogether,
and furnish mee with thy
grace, that I fainte not.

I see no humane helpe

O Lord, whereon to depend or hope; there is none to succour mee but thou, whome I haue offended: and how dare I come boldly to begge of thee, whose many and infinite blessings I haue so much and often abused? If therefore I should come in myne owne name, thou mayst iustly turne thee from me; O happy am I that I haue one with thee in whose name I may come and bee receiued: I may pray and be heard, I may aske and receiue what I want: heare him O Lord, for me and in my behalfe; he is my Mediator, and whome thou so dearly louest, as thou hast promised

sed to deny mee nothing
for which he asketh of thee
for me : and who is not
ignorant of this worlds
miseries ? hee was *Patient*
in suffering as a man, and
now though exalted to the
Throne of glorie, he des-
piseth not those that suf-
fer here as hee suffered;
therefore Lord, for his
merits sake heare me, mi-
tigate my miserie, supply
my necessities, raise mee
out of the dust of this
worlds disgrace, lifte mee
out of the mire of miserie
wherein I sticke fast.

Lord, confirme my faith
in thee, open the eyes of
my dull apprehension of
thy power and proui-
dence; shewe me the well

of liuely releefe, as thou
didst the spring of relee-
uing water to miserable
Hagar; that I may be re-
freshed with the Cuppe of
thy saluation, and may
rightly vse such meanes
for my releefe, as in thy
wisdom thou shalt raise
vp and prouide for mee:
and giue mee grace that I
abuse not thy gifts, but
to vse them to thy glory;
so shall they bee to my
comfort. Giue a blessing
to all my labours and
godly endeauours; and
that in the feate of thy
great name, I may liue in
perfect obedience; that
prospering, I may praise
thee, and in my hardest
estate, be patient; recom-
mending

mending my selfe and it,
to thy gracious and fatherly
providence, vnto the
end. Amen.

O Lord increase my faith

*Generall counsell and comfort,
for men imprisoned.*

Imprisonment is the deprivation of humane libertie, and befallerh vpon men commonly that haue before abused their freedome: for, it is the nature of humane frailtie, to ruine and range after pleasures and carnall delights, hauing the raines of the bridle of libertie loose, nothing to curbe it; It attempteth many ylawfull actions against the lawes of God and men, to fulfill corrupt desires, and licencious appetites; Therefore doth God (as a loving father) curbe the bit of
H 5 their

Why God
depriueth
men of
their liber-
tie.

their corrupt wills, to keepe them in obedience; finding no other meanes available, to make them to knowe themselves: though hee is able to take away the strength and vse of all their sinning parts, and to make them vnable to followe or performe their impious inclinations: but he dealeth more fauourably with men, then they can deserue, by their restraint.

A father, louing his vngodly and disobedient child; if he cannot otherwise tame and reforme him by counsell and gentle corrections, but that he wil still run into forbidden wayes, & dangerous and vngodly courses, he findeth at the last, no other preuailling remedie, but to take him, & fetter him, restraining him by force from his impious course of life, yet in loue: So doth our louing and heavenly father, after tryall of such as he loueth, by counsell, by instruction and holy documents.

documents out of his word, & many times by gentle corrections & fatherly chastisements; which not preuailing to their reformation, hee vseth this restraining meanes, he depriueth them of their libertie, by imprisonment; from whence, they cannot at their pleasures runne out, after their former vngodly delights and accustomed vanities; onely to learne them to liue within the more compasse of obedience; and to bring their corrupt mindes; wills and affections, into some better order: and when hee hath sufficiently tryed them, he lets them goe free.

And therefore consider, who-soeuer thou art, that art thus restrained, that thou maist haue (if thou be any way inclined to feare and serue God) farre more time and libertie to performe many godly duties, more and more, freely in this place

The Prison
a place of
libertie to
serue God.

place of restraint, then when thou hadst thy libertie: there thou maist ruminare and examine thy selfe of the abuses of thy former freedome, wherein thou didst many wayes offend God and transgresse the Lawes of thy Soueraigne; which in this place thou canst not so freely doe: but rather thou maist here meditate of better things, howsoever thy desire may bee corrupt by nature, and haue a longing desire to be at libertie, to fulfill thy former delights, as the *Children of Isræll* longed and looked back to the *Onyons, gowrdes, flesh-pots of Egypt*, being freed from greater captiui-ty then thou indurest here.

It is a death to a carnall man to bee preuented of his pleasures.

The least restraint that a naturall man hath (that loues the delights of the world, and his fleshy pleasures) is as death, to be preuented of them: If he haue but the Goutte, or any other impediment of any part of his

his

his body, which disableth him to follow or performe his former vanities; he longeth to be eased, that hee may renewe his finnes, by accompanying his former associates in the delights wherein they mutually were wont to spende pretious time, in the large and delightful field of this world, where are as many occasions, tentations, allurements & prouocations, to miscary the thoughts, as the Eye can see, the Eare heare, or any of the Sences obserue; all tending (in carnally minded men) to the offending of God: and if a man haue not the speciall gift of sobrietie, continence & temperance; the libertie and freedome of this deceiuing world, & the corrupt inclinations of the flesh, cannot but seduce him, though hee bee in part of some good inclination; yet here hee shall finde a secret Satan, & his publick prompters to miscary him.

Thou

The minde
may bee at
libertie
when the
bodie is
imprisoned

Thou therefore that art thus restrained and limited within the walles, beyond which thou canst not goe; thy minde is yet at libertie, if it be seasoned with vertue, faith, in and obedience to God; thou maist send forth thy prayers which are not lockt in, which cannot but returne with greater comfort then thou didst enioy when thou wert at large. But if it be tainted and infected with vnholly thoughts and desires, though they raunge abroad to Tauernes, Theaters, and other prophane places, where thy heart directeth them, they returne no good, but euill vnto thee: and if thou finde thy selfe still inclinable to vanities; here thou maist learne (according to the condition of some of thy fellowe-prisoners) to be more vaine: but abandon their societie, and seeke the company of, and conuerse with them of thy fellowes that feare

feare God, for it cannot be that a prison which should bee as a schoole of vertue (though too much fraught with many vicious) should be altogether destitute of some, fearing God, and of whom thou maist either learne good, or to whom thou maist doe good.

It is lamentable to see, and grieuous to consider, that the Prison being a place intended for correction of men offending God and the Lawes of men, should not onely not be bettered by their restraint, but are many times founde to be worse conditioned at their comming out, then before they were committed; which doth argue them so impious as they feare not God, nor reuerence man: they haue no feeling of their sinnes which caused their restraint; but, in steed of sorrow for their sinnes, they indeauour there, to learne the sinnes where-
with

Many are
worse after
then before
they were
imprisoned

with they were little acquainted before: these are men past feeling of their euill desertings; they conceiue not, that God corrects them in this place for their finnes; and that the Maiestrate punisheth them for their offences: but in stead of acknowledging their faultes, they seeke to cleere themselves, by the malice of some enemy, some false accuser, some cruell creditor, when indeede their owne finnes haue beene the cause of their restraint. And therefore such as feare God will take it as a fatherly correction, and attribute it to the loue of God, that by this meanes seeketh their reformation and saluation.

Submit thy selfe therefore vnto his will, and doe not think that this befalls thee by chance, or through the malice of an enemy, or the hardnesse of the heart of a Creditor, or an enemy.

caemie haue accused thee, or a Creditor arrested thee, thinke they were but Gods Ministers; though peraduenture thou bee not guiltie of the thing for which thou art accused and imprisoned, yet remember what thou hast formerly done: for, God many times punisheth a man, and that seuerely, for a sinne formerly committed and long concealed, vpon an accusation whereof the Partie is not guiltie; yet being guiltie of a former hainous crime, that deserueth like punishment, the Lord is not vniust to punish him, how and by what meanes soeuer.

God is prouoked by sinne, to inflict the least correction vpon man; and as there is no man but he is a sinner, so there is no man is free from one crosse or affliction or other; to put him in minde, that God is displeased with his sinne, and yet he permitte

None is restrained of his liberie but by Gods Prouidence though man may bee the meanes.

As all men are sinners so all men deserue correction.

mitteth some men to runne on long, euen to their last gaspe, free from any seene crosse or calamitie: but these not the happiest men; for, whom soeuer God chasteneth not here, hee reserueth for them a more seuerer punishment in the end; a prison farre exceeding any worldly restraint; for he that is in this world a prisoner, is at length deliuered, liuing or dead; but from that future, is no time limited or permitted to be freed through all eternities.

Thinke not therefore this easie restraint grieuous, whereof so good vse is to be made; for by this thou maist learne, if a temporall and momentanie imprisonment be so loathsome and irckesome vnto thee, where thou hast yet some (though small) libertie; what will that bee where thou shalt haue no freedome, no intermission of torment and horror? besides, thou

If a corporall prison be irksome what may we thinke of the infernall?

thou hast here some companions and friendly fellow-prisoners, whose company thou maist frequent to thy comfort; but the companions which they shall there finde, are hideous, fearefull, such as haue no other qualitie but to torment and suffer, and be tormented.

Know therefore that God in his singular prouidence and loue restraineth thee here a prisoner, that thou shouldest here learne to auoid that which is prepared for the rebellious and obstinate wicked ones hereafter: For, if thou reforme thee not being restrained, and become obediente, what may be thought of thee, being at libertie? But vsing thy restraint as thou maist & oughtest, thou art in farre better case then are many Libertines: Heere thou maist read the worde, and meditate thereon: heere thou maist pray and excercise holy duties, without

God restraineth
men here
to giue thee
libertie
hereafter.

The cause
of imprisonment
is to bee
considered.

Gen. 39. 14

Math. 13. 4.

without such varietie of occasions (as the freedom of the world affordeth) to distract thee: Yet I would not that I should be vnderstood, that because corporall restraint, is a meanes to haue the minde at libertie, when the body is in Prison, that any man should wilfully occasion, or voluntarily seeke his owne restraint: but rather that being thus restrayned, to consider duly, the cause why you are restrayned: for the cause much importeth the ioye, or grieve; the hope or feare, of a Prisoner.

Pharaohs Baker and Butler, were both in Prison; the one hanged, the other restored to his Office; yet both deserued Imprisonment, for offending their Maister: But *Ioseph* and *Iohn Baptist* were Imprisoned, the one through the false accusation of his vnchaste Mistresse, the other through enuye, in telling *Herod* of his Incest: The first had his free.

freedome & made Cheef vnder *Pharaoh* in Egypte; the other lost his head to please a Whore.

There are many causes of imprisonment, and many, causelesse imprisoned; and both haue cause to reioyce: the first that God in his fauour calles him to knowe himselfe, by the consideration of his offence for which hee is committed; the other may the more reioyce that he is punished being an innocent, as was *Michaiab* the Prophet of God, who was cast into prison, for telling *Iehosaphat* and *Ahab*, that they should not prosper in fighting against the King of *Syriah*.

The deereft children of God haue suffered imprisonment for diuers causes, especially for speaking the truth from God; as *Paul*, *Peter*, &c. whose imprisonments tended to their euerlasting freedome: for, to suffer

He that is imprisoned without iust cause, may reioyce.

1. King. 22.
27

Most godly men haue beenc imprisoned.

suffer for righteousness sake is a blessed thing; but to suffer as an euill doer, hath no promise of inward comfort or outward reliefe; especially, if he continue impenitent for the euill he hath done: yet, all hope is not taken from a sinner, who, for the offending of the Lawes of God or men is imprisoned; especially, if he truly repent, and with a liuely faith returne vnto God, were he as guiltie as the Theefe vpon the Crosse, who from the prison was brought to the Crosse; at the Crosse to Christ, and from the Crosse to *Paradise* with Christ.

As the
cause is, so
ought the
counsell to
be.

Diuers
causes of
imprisonment.

It behoueth therefore to consider the cause of thine imprisonment; for, as there are seuerall causes, so are there seuerall councelles and comforts to be applyed.

If thou haue offended the Lawes of thy Soueraigne, which may be done by diuers forbid-

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den actions, deseruing death or
some other seuerer punishment;
as treasons, rebellion, murther,
theftes, and the like : Some a-
gaine are punished for debte,
for slandering their neighbours,
or doing such iniuries against
them, as the Lawe of man
(grounded vpon the Law of
God) hath power to punish
with imprisonment : in all
which, is required Patience to
beare it, prayer in faith to God
to be eased, with true & hearty
acknowledgement of thy fault
to God, against whome euery
sinne is committed, and to
seeke reconciliation with the
partie offended : so shall re-
straint (for what cause soeuer)
become the more easie to bee
borne : And first I will touche
the most capitall and most hai-
nous offences; such, as if thou
haue committed, or any of
them, and bee restrained for
them, there remaineth for thee
in

What is re-
quired of a
man impris-
oned.

in the seueritie of Iustice, nothing but the expectation of the censure and Sentence of death: and therefore fit for thee to learne how to prepare thee, that though thy body perish, thy soule may be saued.

Against Treason, for which a man is worthily imprisoned.

Treason
the most
capitall sin.

ABoue all other sinnes, that can be committed against the Lawe of man, there is none so great, so grieuous, capitall & hainous, as is *Treason* against the person of a *Soueraigne*, of whome no man ought to moue his tong; no, not in his most priuate chamber, but to what may tende to the welwishing of his welfare and prosperitie; much lesse ought any man to moue his hand, or heart, to touch him to his hurt: for, such is the sacred Majestie of a King, being
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in earth. Vicegerent vnder
 God, in the Kingdomes where-
 in the Lord hath placed him:
 that he ought in all things to
 bee obeyed next vnto God,
 aboue all other, of all his sub-
 iects: And whosoever goeth
 about, by counsell, conspiracie,
 or consent, to betray him, is
 not onely worthy of imprison-
 ment, but of the most cruell
 tormenting death that can bee
 deuised by man: and therefore,
 if thou shouldest be guiltie but
 of the knowledge of such a pra-
 ctice, and didst conceale it,
 thou art not to be graced with
 one minute of life, nor by the
 prayer of any good subiect for
 thy deliuey; but to haue thy
 deseruing, not as had *Baarah*
 and *Rechab*, who thinking to
 please *Dauid*, slew the King
 their Master *Ishbosheth*, whome
Dauid caused to be slaine with
 the sword: But the like or
 worse then *Remaliacke* had for
 I killing

A Traytor
 worthy of
 most cruell
 death.

The Ma-
iestie of a
King daun-
teth a Trai-
tor.

killing that famous King of France; whose torments were as horrible as the wit of man could deuise.

The Maiestie of God is so imprinted in the person of a King, as when wicked men haue vndertaken any desperate enterprife vpon them, they haue beene many times so daunted, as they haue had no power to act their villanies; or haue suddainely so discovered their wicked intention, by countenance, gesture or speech, as hath bewrayd the guilt of their conscience, and haue beene preuented of their intended mischief. Among many other most memorable examples of Gods Prouidence, the discovery of the many treasons and conspiracies intended, and ready to haue beene executed, euen vpon the person of our late most famous Queene *Elizabeth* by *Parrie* and others,

are

are so perspicuous, and her deliueries so wonderfull, as can neuer be forgotten. And his late Maiesties admirable deliuey from the conspiracie of the *Gowries* is yet fresh in euery mans memory, to Gods eternall glory, and the ioy of all his Kingdomes.

When *Quintianus* a villaine, being solicited to kill the Emperour *Commodus* by the conspiracie of *Lucilla* the Emperours sister, had taken vpon him the murther, wayted the time and conuenient place to execute the Treason; attending the Emperours comming; when he saw his Maiestie, hee began to tremble, his countenance changed, his gesture altered, and his tongue could no longer conceale his guiltie conscience: but before the Emperour came neere him, held out his murthering dagger in his hand, cryed out, *This the*

Traytors
bewray
their intentions,
by outward
gesture.

Senate sends thee : whereupon he was preuented and apprehended.

If therefore thou be apprehended and imprisoned, as guiltie of this most hainous and monster of all finnes; examine thine owne heart, confesse and bewray thine intention to the satisfaction of men, especially of thy Soueraigne; and acknowledge thy finnes to God, repent them; It may be the Lord may yet vpon thy sincere and serious repentance, haue compassion on thy soule, though no good subiect will pitie thy death, or wish the prolonging of thy life; but the seuerest death. So hainous is *Treason* and so odious are *Traitors*.

No good
subiect will
pitie the
death of a
Traytor.

For

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For such as are imprisoned, as
guiltie, or vehemently susse-
cted of murder.

NExt vnto *Treason*, Mur-
ther is the most crying
sinne; whereof, if thou be guiltie,
especially if it were wilfull,
and imprisoned for the same,
remember, that *Who so sheddeth
mans blood, by man shall his
blood be shed*: Though the Mur-
ther be neuer so secretly done,
neuer so closely kept, neuer so
long concealed; so odious it is
to God, that he seldome or ne-
uer suffers it to goe vnreuealed:
The very *Barbarians* helde
Murther so hainous a sinne, as
they did thinke it could not e-
scape the vengeance of God,
neither indeed can it, for, as
the guiltlesse blood of *Abel*
cryed against his murtherous
brother *Kayne*, so doth the
blood of euery man (guiltlesly
slaine)

Murther a
crying sin.

Act 28.4.

The blood
of the mur-
thered
cryes a-
gainst the
murtherer.

slaine) crye against the murderer, and hunteth him from place to place whether soeuer he flye; where soeuer he hides himselfe, the murdered seemeth still to be in the eye of the murderer; whether he sleepe or wake hee is still tormented; and the Deuill that inticeth a murderer, perswading him by many false perswasions, which he conceiueth in his minde, by this or that meanes he may escape when he hath committed the Murther; he layes the murdered before the eyes of the guiltie conscience of the murderer; and telles him, loe here is that innocent person thou hast wilfully murdered; God will seuerely reuenge it, hee will giue thee into the Magistrates hand to be here tormented in the flesh, and take away thy life, and then cast thee into eternall torments as thou deseruest.

If

If, therefore, thou be guiltie of any such grieuous crime, and be detected, and imprisoned, thou maist thanke God; who hath discouered thee and restrained thee in this place, from whence thou canst not escape, to the end, thou shouldest no longer raunge the world with a tormenting conscience, but rather casting off all vaine hope to be freed, betake thee to repentance for all thine offences; and especially, for this thy most odious facte, cry earnestly and faithfully to God for mercie, that he will still the crye of the innocent murdered, that soundeth so fearefully in the eare of thy guilty conscience: crye for pardon in Christ, for whose sake there is mercie with God, if with a true and lively faith thou craue it.

If thou be guiltie, and yet but onely vpon suspicion committed, the facte not fully reueiled;

The prison is a fit place for a mur-therer to repent, if he haue any grace.]

It is not
sufficient
for a mur-
therer to
confesse
the fact to
God, but
to men.

if thou confesse it not to the Ma-
gistrate, thy burthen will be far
the more heauie, though thou
thinke it sufficient to confesse it
in secret and silence to God,
who needs not thy confession of
the facte: for hee saw it done,
and knew thine intention before
thou didst it; he hath seene and
observed thee since, how thou
hast runne hether and thether
for safetie, and how thou hast
sought all meanes to hide it and
escape; but all in vaine; there is
no hiding thee from his sight.

Thy sinne is grievous, thou
hast laid violent and murtherous
hands vpon, and taken away
the life of the Image of God,
though a humane creature: and
is the facte is done against
God, so thy repentance or
hardnesse of heart, are knowne
to him alone, not to man, a-
gainst whom also thou hast grie-
uously sinned; therefore must
thou openly acknowledge the
facte

facte before men; that thou maist free the innocent that may be otherwise had in suspition, to be actors of that which thou thy selfe hast done; and so double thine offence, in causing another to suffer for thy sinne; and so heape as well his blood (as the blood of the murdered) vpon thine owne conscience: Therefore as thou art discovered, taken, kepte from any hope of escape; make of necessitie a vertue: take that punishment with a godly patience, that by all thy secret intentions, inuentions and subtile practises, thou canst not auoide: craue forgiuenesse of thy sinnes of God, vpon the knees of a most penitent and relenting heart: and if it be possible, wrest through bitter sighes and sorrowe, euen teares of blood from thy bloody conscience, in heartie and faithfull prayer to God in his Sonne Christ, who shed his blood for

The guiltlesse maybe suspected and suffer, for the fact of another not confessed.

thee, and thereby able to wash thee from thy bloody sinne; if thou truly repent and doest faithfully and feruently praye for pardon: and if thou be destitute of the power to pray of thy selfe, thou maist vse the former prayer, made for a man grieued in conscience for the hainousnesse of his sinnes; or this short confession and prayer following; and that often, vntill thy conscience become at peace with God: and then howsoeuer, both the Lawe of God and men condemne thee for the facte, and that thou suffer death for the same, take it with godly patience; for better it is for thee to suffer here a temporall death for thy sinne, then to carrie the burthen of a tormenting conscience (not suspected) to thy graue, which (though man do not) shall accuse thee when it will be too late to crye for mercie.

A Prayer

A Prayer for a man imprisoned, guiltie of murder.

O Lord God, whose mercies are aboue all thy workes, and yet I wretched creature haue not deserued the least part of the same; but rather vtter confusion both of body and soule: not onely, for my manifold and grieuous finnes, committed euen from my youth; but aboue all other of my grieuous finnes, I feele the heavy burthen of this one sinne, this capitall and crying sinne, in thy seuerer Iustice unpardonable; the wilfull taking away of the life of
thine

thine innocent creature,
whose blood cryeth a-
gainst mee, as did that
guiltlesse blood of *Abel*
crye against his murthe-
rous brother *Kayne*; who
was reiected by thee, by
reason of his impenitency:
deale not so with mee
(deare father) I praye
thee; I am heartely sorry
for my wicked facte, and
doe acknowledge it to be
most hainous; yet not ex-
ceeding thy mercy: which
as farre as the heauen is
aboue the earth, so is thy
mercie aboue thy Iustice:
and as farre as the East is
from the West, so farre
canst thou put this my
griuous sinne from mee:
which, though it be as red
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as blood, yea blood it
selfe; yet is the blood of
that Lambe Iesus Christ,
of more then sufficient ef-
ficacie and vertue to make
it white as snowe.

O cast mee not vtterly
out of thy fauour, though
I be a most grieuous sin-
ner! for, my soule is hea-
uy within mee, my heart
is cast downe, I dare not
looke vp vnto heauen
where thou sittest a seuer
Iudge; and I tremble to
thinke how grievously I
haue offended thee.

I am fallen, O Lord I
am fallen into the hands
of my most deadly enemy
Satan, that pursues mee
with deadly hatred; he, he
(O God) prouoked mee
to

to this vngodly deede,
and now he seekes to draw
me to dispayre of thy mer-
cie; into whose hands O
Lord I cast my selfe, know-
ing, that there is yet mer-
cie with thee, and in Iesus
Christ perfect Redemp-
tion: I am also fallen into
the hands of men, whose
Lawes I haue by this mine
vngodly facte wilfully
broken, by whose Lawes
I am condemned, and that
worthily: and there is
none to comfort me but
thou alone, against whom
especially I haue commit-
ted this bloody sinne: for
which, as I doe acknow-
ledge to haue deserued
the death not onely of my
wretched body, but also
of

of my most sinfull soule;
so I belecue that the
death of my body shall be
a sufficient satisfaction to
the Lawe of man; and the
griefe and sorrowe of my
truely repenting heart
(through the preuayling
death of my Sauour Iesus
Christ) shall bee a satisfac-
tion to thy Iustice.

And as I doe acknow-
ledge that I haue deserued
to dye; so I beseech thee
Lord to prepare me there-
vnto with Patience; faith;
firme and constant assu-
rance of thy mercy; that
I fainte not at my approa-
ching death: but may bee
assured, that as thou for-
gauest the Theef vpon the
Crosse; & receiuedst him
into

into *Paradise*; so thou wilt
receiue my soule, in the
merites of Christ my Sa-
uiour, when through
death it shall leaue my sin-
full body: which graunt
gracious Lord god, for his
sake that dyed for penitent
sinners; among whome I
cannot but confesse I am
the greatest: and the
greater shall thy mercy
appare.

*Lord confirme my faith
in thee to the end, and in my
end: Amen.*

For

For such as are imprisoned, for committing any offence against the Lawes of the Kingdome, deserving death.

AS the Lawes and Ordinances of Kingdomes are many, to meete with the sinnes and transgressions of men, which are infinite; so the causes of mens restraynts, imprisonments, and punishments, are not to bee named or numbered: yet euery man commonly knowes the offences that deserue the same, and haue not yet the grace, or power to auoide the committing of them.

Thou art in prison, knowne or vehemently suspected of some grieuous acte committed against the Lawes, deserving the executing sword of the Magistrate vpon life or member; thy case is hard and dangerous, deserued death, or
some

Euery man knowes the offences against the Lawes that deserue death.

some other seueare punishment hangeth ouer thy head, at the pleasure of the Iudge.

It behoueth thee therefore, to looke into thine owne heart, and to examine thine owne conscience strictly; whether thou be guiltie or not, of the cryme laid vnto thy charge, or of any other grieuous cryme which thou hast long concealed: for, God many times doth punish an offender for some wicked facte (formerly committed and neuer discovered) by the suspicion of a cryme; and punisheth it as the acte done: and therefore if thou feele thy selfe guiltie of any grieuous offence committed against God by the breach of the Lawes of man, which thou hadst cleane forgotten; if thou be after vniustly accused or suspected of another, which (if thou were guiltie of it) deserued as seueare punishment as the former, and thou

God sometimes punisheth an offender for some former sin, by the suspicion of a fault he did not commit,

thou receiue it, though (in that) thou be innocent; yet in Gods Iustice, this thy punishment is for thy former offence iust.

He that wittingly or wilfully disobeyeth the Lawes of man, is guiltie of the breach of the Lawe of God, by whom Magistrates that establishe Lawes for ciuile government of their subiects, are set and appointed; and haue their authoritie and power (to punish offenders from God: and therefore should euery soule submit it selfe to the powers ordained by God: And seeing thou hast highly offended theie Lawes, fit it is that thou shouldst be apprehended & restrained of thy raunging libertie, whereby thou maist not onely offend others, but bee a meane to intice others to thy example of sinning.

Receiue therefore thine imprisonment and punishment with patience; murmure not against

The office of mans Lawe is the offence of Gods.

The sooner
an offender
is preuen-
ted of his
sinne, the
happier is
he:

against the Magistrate, that
thus in Gods steed, and as his
Minister correcteth thee; who
if hee had let thee runne on fur-
ther in thine impieties, the
greater had beene thy sinne, and
the greater would haue beene
thy finall punishment: whereas
now, thou mayst haue time to
examine thy life past, and to
repent thee of thy sinnes, and
to seeke to God in Christ for
pardon; and therefore hast thou
rather cause to thanke God for
thine imprisonment, then to
grudge that hee correcteth thee:
so shalt thou make profit of thy
restraint, in redeeming thy for-
mer ill spent time, and learne to
frame thy heart to more obe-
dience to the Lawes of God
and man, for the time thou hast
yet to spend in this life.

If God haue ordained the
Magistrate in Iustice to take
away thy life, iustly deseruing
it, thou (through faith) by true
repent-

repent-

repentance and prayer, maist enioy a farre more glorious life, for thy present ignominious death.

If any other punishment be by the Lawes due for thine offence, & that it may be satisfied with the deprivation of any part of thy body, according to the qualitie of thine offence, or to inflict any other corporall punishment vpon thy flesh; thinke it is in fauour, and that God seeth it better for thee to suffer here a little smart then hereafter, perpetuall torments; and therefore seeing thou hast offended, and made thy selfe guilty of crime, so seuearely punishable; submit thy selfe to the will of God, and to the authoritie of the Magistrate, in obedience, faith, and faithfull prayer.

Better to
suffer here,
then here-
after.

A Prayer

A Prayer to be said of a Prisoner, accused and like to bee condemned to death for some facte against the Lawes, or to any other corporall punishment.

O Mightie, omnipotent, and most righteous Lord God, I acknowledge thy Iudgements to bee iust, and thy Wisdome and Prouidence vnsearchable, wherein thou hast found me out, and discovered my sins, which I haue done (as I thought) in secret: but thine all-seeing eye pierceth through the cloudes; no darkenesse can hide sinne and sinners from

from thy presence: Lord,
seeing thou hast found out
mine iniquities , and
brought my grieuous sins
to light ; I doe appeale
from thy Throne of Iu-
stice, to thy Seate of mer-
cie: for I doe confesse, that
in thy iust Iudgement I am
worthy to bee perpetually
condēned; but in thy mer-
cie I may find fauour : and
in the merits of Christ thy
beloued Sonne , I may yet
be saued, though my mor-
tall body here perish.

Thou hast power O
Lord , to worke the hearts
of the seuerest Iudges of
the earth , with Iustice, to
ioyne mercie ; not to ex-
tende the seueritie in pu-
nishing of me as the Lawe
for

for mine offence may iustlie require.

But aboue all earthly Iudges I stand most affraid of thy displeasure, which I doe confesse I haue iustly deserued by mine offences, many in number; but this for which I am now restrayned, is not the least: yet not so great but thou canst forgiue and pardon it. But before I can bee assured of thy fauour in pardoning mine vngodly deservings, for which I lye here, vnder thine and the hand of the Magistrate, in bandes; I must and I doe humbly and heartily seeke to bee reconciled vnto thee: But alas, what am I dust and ashes?

ashes? what am I? a meere
worme: what am I? (the
vilest of all sinners) that
thou shouldest vouchsafe
to accept my reconcilia
tion with thee the Al
mightie God, Creator of
heauen and earth, be
twene whose sinceritie
and my sinnes, betweene
whose goodnesse and my
vilenesse, and betweene
whose greatnesse and my
weakenesse, is so infinite
difference, euen as be
twene heauen and hell?
O! how can I thinke, that
(although thou canst)
thou wilt bee reconciled
vnto me, that haue so grie
uously offended? How
can I expect any fauour of
thee, whom by the breach

of all thy commandements
I haue so highly incensed
against me? I haue sinned,
Lord I haue sinned, and
many wayes transgressed
thy Lawes; and had it not
beene of thy meere mercy,
I might haue beene (as I
haue often deserued) con-
founded long agoe.

I doe acknowledge O
Lord, and thou knowest
that this is not the first
grieuous offence that I
haue committed; and
therefore, were I innocent
in this, for which I am ap-
prehended and impriso-
ned, I cannot but confesse
that I haue deserued the
punishment in Iustice due
for this.

But Lord, call not all
my

my former finnes to thy remembrance; cast not vp the whole account of all mine impious actions, knowing that I am of the seede of him that first was in thy fauour holy, and that first rebelled, and became (and I in him) disobedient and rebellious: yet as hee fell of himselfe, and I in him, together with all his posteritie, So was the seed of the woman promised to come, & he is come; & hath suffered according to thine owne will, to reconcile, euen me (the greatest sinner) and all beleeuers into thy fauour againe; the shedding of his blood hath made the attonement: and he it

is, yea euen hee alone, in
whome I belceue I shall
finde thee reconciled vnto
me. Then Lord doe with
my body here (which is
the actiue part of all my
sinnes) what seemeth
good in thine owne eyes:
for as one haire of the head
of thy children, falleth not
without thy Prouidence,
how much lesse can his
life bee taken from him
without thee?

My life and my death
are in thy hands, though
the sword be in the Magi-
strates; yet it is not his but
thine, and he but thy Mi-
nister: therefore if thou
saye strike he striketh; if
thou saye spare he spareth.

Seeing therefore Lord
I am

I am thus in thy disposing
onele, and haue learned
out of thine owne promi-
ses, that all things worke,
& worke together, for the
good of them whom thou
hast chosen: my sinnes
Lord, that hath caused
mine apprehension; mine
apprehension mine impris-
onment; mine imprison-
ment, the knowledge of
mine owne wicked deser-
uing; and my deseruing,
death; may all worke to-
gether for my good: for,
except I had beene re-
strained, I had not thought
vpon, but had runne on
still in my sinne: had I not
beene punished, I had not
felt thy displeasure for my
sinnes; so should I neuer

haue sought to thee for succour, and pardon for my finnes.

O the incomprehensible depth of thy Wisdom and mercy, in thus visiting me ! for before I was restrained, I forgot my selfe & thee: my selfe, what a wretched creature I was; and thee, what a powerfull and iust Iudge thou art: yet louing to them that repent, which is also thy guifte: I know and confesse my selfe now to be an offender, and in danger, and that thou art a iust God and an auenger of sinne.

Lord dispose of mine offending body, as it pleaseth thee: it is dust, turne
it

it to dust, when and how thou wilt; and punish it in what manner and measure thou wilt; yet seasoned with thy compassion: As for my soule, Lord receive it, when through Iustice by the Magistrate or otherwise, it shall be enforced to leaue this my sinnefull body: which graunt for Iesus Christs sake, Amen.

*Lord encrease my faith, and
prepare mee to obey thee in
what soeuer it pleaseth thee
here to doe with me.*

A Prayer to be said of a penitent offender, going to his execution; or to any corporall punishment.

O Lord God Almighty, though thou be iust in punishing, thou art mercifull in forgiving and saving sinners; among whome there is none so great, O Lord, as I am, who haue long liued in the practise of infinite impieties, neuer thinking of the danger which now is deseruedly fallen vpon me: I am worthily condemned to what thou wilt inflict vpon mee; Lord giue me patience to take
it

it without repining or
grudging at the iust pro-
ceeding of the Magistrate,
whose Lawes I haue offen-
ded; nor against them by
whome I was found guil-
tie; nor against the Iudge,
by whose Sentence I am
condemned: for they are
all thy Ministers (O Lord)
and haue done nothing
but what thy good plea-
sure is they should doe:
And therefore I impute
vnto thee (O Lord) all
equitie, Iustice and right-
eousnesse; to my selfe no-
thing but sinne, shame &
confusion.

O God, though thy Iu-
stice requite, that sinners
should here be punished,
yet thou reseruest mercie

to them that are sorie that they haue offended thee; I am sorie O Lord, I am sorie, that I haue committed the least sinne against thee; but this grieuous sinne, for which I am inforced to suffer, I lament and repent more then death it selfe; because I haue thereby dishonoured thee, wronged those to whome I rather should haue done my best dutie: I haue caused others to sinne by the example of my sinne, and haue inticed them that otherwise might haue liued without the danger I haue drawne them into: so that I may be said to be guiltie, not onely of mine owne blood, but of theirs
also

also that haue sinned by my meanes , or with mee, and deserue like punishment.

O Lord remember that all men are sinners ; and there are great and crying finnes, and there are finnes of infirmitie : but Lord, the finnes that I haue committed ; haue cryed, and thou hast heard them ; they cryed vnto thee , for this punishment which thou hast determined iustly to be inflicted vpon me ; and as the censure is already past vpon me, which I cannot auoid, so doe I expect the time , beseeching thee in the aboundance of thy mercies , to giue me constancie to perseuere in a
lively

liuely faith vnto the end.

If my lot (Lord) be vntimely death ; and that I see I must suffer for the guilt of my trangressions here ; let me finde fauour with thee , as that Theefe did who suffered for his finnes , and was receiued into Paradice ; not of desert but of thy free mercie : O deale not with me Lord , after my merit , for then the death of my body or what soeuer corporall punishment , were no satisfaction to thy Iustice ; Haue mercie therefore vpon me , O Lord , and what course soeuer man taketh with my body , receiue thou my soule into thine eternall Paradice. My heart is prepared

pared O God, my heart is
prepared, and into thy
hands Lord I commend
my body to be punished,
and my soule to be glori-
fied in the merits of Iesus
Christ my Redeemer.

Amen.

*O Lord encrease my faith
and confirme it to the end.*

*For such as are imprisoned
for debte.*

THe Law of equitie, which
is the Lawe of God, re-
quireth that a man should owe
nothing to man but loue and
good will; which is hard (at all
times) for the most of men to
performe: there must bee as
there euer hath bin, lending &
borrowing, buying and selling,
Debitor

Though
the Law of
God com-
mandeth to
owe to men
nothing
but loue,
yet there
must bee
lending &
owing, but

there ought
to be no de-
frauding
by owing.
Eccl. 29. 4.

Debitor and Creditor : some debtors would , but cannot paye ; some haue wherewith & will not paye : the first may be pityed , the other exacted : For the same Lawe of equitie, giueth lawfull power to a Creditor (vpon conuiction) to cast him into prison , and there to detaine him till he paye it.

Many thinke that what is lent them , is as if they found it , making no reckoning to repaye it : and so in steed of satisfaction and thankes , they bring grieffe vnto the Lender. But in the same Chapter ver. 3. men are aduised that haue occasion to borrowe , to keepe their word , to deale faithfully and kindly with the Lender , so shall their necessities bee alwayes releued : But , *Men of euill conscience* (as is there further said) *standing in neede of another mans helpe, will kisse their hand, and humble themselves,*
untill

Ver. 5. 6.

untill they haue gotten what they desire, and when they should repay it, they prolonge the time, and giue a carelesse answer; and though they bee able, yet scarce giue the halfe againe, or deceiue him of his mony: and instead of thankfulness and loue, they giue him curses & rebuke, euill words for the good hee hath done them: And this is the comon course of politicke and wilfull Banckruptes and euill disposed persons, that get what they can into their hands, of others mens goods: and either voluntarily take shelter in one prison or another, intending a forceable moderation and qualification of their debts, or else conuey away their goods and estates secretly, and fleeth the Country, intending to pay nothing at all; though their estates be able to discharge their debtes, and to leaue competent meanes (of the rest) to maintaine and relieue

The picture of Ban-
krupts.

leeue themselves: by which sinister and too common a dishonest practise, many haue vniuſly enriched themselves. But such fraudulent getting goods, come little short of (if it equalize not) meere roberie: though for a while they may smile at, and reioyce in their impious pollicie.

They that
can & will
not pay are
worthilie
punished.

If thou therefore haue, or intende thus subtiltie to defraude thy Creditors, hauing sufficient to satisfie them, and in the meane time sufferest thy Creditors to want, who peradventure haue as much need as thy selfe; there is not onely no pittie to be had of thine imprisonment, but fit a more seuerer punishment were inflicted vpon thee, especially if thou be of the number of them that will rather spend that in prison; or in standing out in Lawe, to defraude a Creditor (knowing, that in equitie it is due) then with

with the same money to make him honest satisfaction, or in part.

But if thy debt haue grown by meere necessitie of borrowing, and thou at the time of receiuing it, hadst a true, sincere, and godly purpose to repaye it, by probable expected meanes: and in the meane time some crosse by the finger of God hath befallen thee, whereby thou art indeed preuented of thy true meaning of the performance of thy faithfull promise: thou art to bee excused in thy breach, and pityed in thine imprisonment, not hauing conueniently wherewith to pay: and if thy Creditor (able to forbear) doe continue the hardnesse of his heart towards thee, still detaining thee; thinke it a fatherly chastisement vpon thee to inure Patience in thee; wherein if thou submit thy selfe to Gods will, in working for thee

They that
willingly
would and
cannot pay
are to bee
pityed.

thee by faithfull prayer, thy Patience shall produce the experience of the loue and fauour of God towards thee; so shalt thou not need to bee so much ashamed of thine imprisonment, as he may be iustly condemned that detaines thee: thou maist reioyce seruing the Lord; when he shall be sorie that hee dealt so vncharitable with thee.

It behoueth thee yet to examine thy selfe, and thy life past, whether thou haue liued in the feare of God, and in godly diligence in thy calling, or whether thou hast past thy time in idlenesse, in ryoting, gaming and company keeping (according to the course of too many in this corrupt age) and hast beene compelled, through thy deserued necessitie, to supplic either thine owne vanities, or thy poore family to borrow, not knowing any meanes, nor hauing

Fit to examine the cause, that driueth a man to borrow.

hauing a godly purpose to repay it: if it be so, and thy Creditors haue pursued the Lawe lawfully against thee, and by them iustly, and in the Iudgement of God thou be committed to this place of restraint, thou hast that thou deseruest; for, to borrow other mens goods, to wast them ryotously vpon thine vngodly and wanton delights, is most wicked; it is too much so to consume thine owne substance, but so to consume other mens (when thine owne is spent) prodigally, thou art not fit to haue thy libertie; for by thy lewde course of life, others are induced by thine example into the same excesse of ryot: and fitter it is that the prison should keepe thee in, and in order, then to corrupt others abroad, to the breach of the diuine Lawes of God, who in Iustice doth punish thee for thy sinne:
and

A good man may be indebted, & imprisoned for it, and that no argument of Gods displeasure.

and yet, if this thy restraint may worke reformation in thee, it sauiours of the loue of God towards thee.

If therefore, thou canst and doest repent thee of the ill spent life, and canst and doest faithfully seeke the fauour of God, for pardon of thy sinnes in his Christ; thou maist imbrace thine imprisonment, and not impute it to the seueritie of thy Creditors, though they were the meanes vnder God, for thy good; they nothing lesse intending then to doe thee good, but to come by their owne thereby: but if thou be one whome God hath a purpose to reclaime from euill, to make thee good, thy restraint is the beginning of thy happinesse; for *Happie is the man whome God correcteth*: They are not strangers from his Couenant of grace, but sonnes and daughters whome he doth chasten; therefore though thou haue

haue plaide the part of that Brodigall sonne, in consuming thy patrimony and thy goods in wantonnesse; this thy restraint may call thee home againe to thy louing fathers house; and will make thee, not a seruant, but imbrace thee as a sonne, by thy repentance in a true faith.

What haue all thy pleasures yeilded thee which thou hast so eagerly followed when thou wert at libertie, but huske for swyne, durt and draffe where-with Satan feedeth them that followe him? hee seasons them with sweetnesse, to the fleshly minde, yet is that sweetnesse but to fleshly mindes, and is meere poyson to the soule; wherewith if thou feele thy selfe at any time to be infected, thou hast now time to take Physicke to cure thee: thou art here in the place where thy heauenly Father hath appointed thee; not to destroye thee, but to dyet

The pleasures wher-vpon men spend their meanes, are nothing but drosse.

dyet thee and to prepare thee to receiue some bitter Pilles, to purge thee from the contagious humours of thy sinnes, which the corrupte ayre of wicked companions of thine, hath inspired into thee : and it may be, if thou hadst had thy libertie stil in the open fields of this corrupt worlds delights ; where thou art restrained for a Peny (in comparison) it might haue beene a pound ; so the procuring of thy freedome would haue beene the more hard to be obtained ; if, at all.

The last fit
refuge for
a poore
man that
cannot pay
his debts.

But thou art in prison, be thy debte much or little ; if thou cannot paye it, and thy Creditors, will exacte the vttermost Farthing, what is thy last and safest refuge ? thou maist appeale vnto the Magistrate, but hee cannot but maintaine his Lawes : some mittigation by mediation may bee obtayned ; yet thou must endure the will of

of thy Creditor, whose severity may in part (against his will) be moderated, but his heart is in the hands & disposing of the Almighty; and therefore, make thy petitions vnto God, confesse thy euill and prophane life, acknowledge thy sinnes that haue caused thy trouble, repent thee heartily of them; bee patient in them, and thou shalt see, that God who made the heart of thy Creditor, can mollifie it; and instead of his vttermost severity, turne it into charitie: and bee thou of a meeke spirit, and of an humble heart towards thy Creditor, and settle thine affections vpon heauen and heauenly things; praye faithfully and feruently to God: it may please him to worke the meanes to free thee, but in his good time: Innocent *Ioseph*, lay two yeares, in miserable imprisonment (falsly accused) yet highly beloued of
 God

Gen. 39. 14.
 20 21.

God therefore ; thinke it not long , for God seeth the time fit to deliuer thee better then thou thy selfe : But when thou art sufficiently humbled , and brought to the true feare of God , and obedient to his will, thou maist be assured he will let thee goe free.

*A Prayer to be often said, of
a man imprisoned for
debte.*

O Lord my God in Iesus Christ, I doe acknowledge that I haue grieuously offended thee by my sinnes, which haue so deeply deserued thy displeasure , as that thou either thinkest me vnworthy of the libertie and free-

freedome which other men enioy in the world, or, in thy wisedome, that restraint and imprisonment are more profitable for me, then libertie.

I doe confesse indeed, that my libertie hath wrought in me many occasions to offend thee; and my restraint, through thy grace, may worke some reformation in me.

When I was free of this my trouble, I did not so walke, as I ought to haue done, but many wayes abused that freedome which thou affordest me; by committing many vnseemely and vngodly actions which thou hast forbidden, and by omitting

ting many good and godly duties which thou hast commanded : which brought me to necessitie; necessitie inforced mee to borrow to supply my wants; and borrowing and not repaying, procured the dislike of my Creditors; and their seueritie (in thy Iustice) haue brought me into this place of vsauourie restraint: from whence I haue no meanes to bee freed, but by thy meere mercy and prouidence onely; wherein I know thou art able to deliuer me, if thou thinke libertie more profitable for mee.

I cannot but confesse, O Lord, that I haue not onely

ly deserued this, but a farre sharper punishment for my sinnes: yet as thou art a most gracious and louing Father: so art thou euer ready, to forgive sinners vpon their hearty repentance; and their sinnes being forgiven, thy propertie is, either to remoue altogether, or to mitigate their punishment.

Lord, my debtes are out of measure greater to thee, then my greatest can bee vnto man; and my debtes to thee are encreased, by the cause whereby I am become debter (in this kinde) vnto man. But if thou Lord maist be pleased, to pardon my debtes, whereby I stand indan-

gered to thee, my debtes due vnto men shall bee the more easily satisfied, and I shall be the sooner deliuered from this my captiuitie: for, he that is freely forgiuen of thee, though he be in bands at the pleasure of men, yet is he free in thee: and he that is thy free-man, hee cannot bee restrained according to the will of man, further then thou shalt permit.

Therefore most gracious Lord God, rich in mercie and goodnesse, while thy will and pleasure is, to permit mee, in this place of restraint to remaine; graunt that I may, euen here enioy the libertie of a godly minde,
faith

faith in thee, obedience to thee, and patience in thee; with necessary meanes from thee, for my reliefe and sustinance, for thou seekest my miserie, and what comfort this comfortlesse place affordeth, where I can neither sleepe, nor wake but vnder locke: But Lord, as *Paul* and *Ioseph* through thy onely loue towards them, and thy prouidence over them, found grace and fauour with their keepers; so worke in the hearts of them, vnder whose custodie I am, that they vse no stricke seueritie towards me; that I may call vpon thee more freely and frequently.

O Lord, I am poore,
and my Creditors haue no
pitie; there is no compas-
sion in man, but with thee
is mercie and timely Re-
demption: thou hast thine
owne time to correct, and
thine owne time and
meanes to comfort; a time
to cast downe and a time
to rayse vp: though thou
seeme to forget thy poore
prisoners, in permitting
them to suffer long, and to
endure much; yet hast
thou a fatherly care of
them, and in thy good
time doest euermore deli-
uer them.

I beseech thee, in the
loue thou bearest to Christ
thy Senne, my Mediator;
that when thou seest the
measure

measure of mine imprisonment is sufficient to satisfie the seueritie of my Creditors., worke their hearts to that compassion towards me, (though I bee vnable to pay them all) as that they may remit my restraint, and admit me to my former libertie; that I may the better follow the meanes; by mine owne lawfull industrie and thy blessings; whereby I may attaine vnto such a portion, as I may be able (as I am willing) to pay them all: and to owe nothing to any man (before I goe hence, and bee no more seene) but loue.

If it bee thy good pleasure Lord, to take me out

of this life, before I can make full satisfaction to my Creditors, impute it not vnto me as a sinne, but accept my will to doe it, as the true performance of it; that in peace with thee and (as much as in mee lyeth) with all men, I may surrender my soule into thy hands, which (though my body be) my soule is not so imprisoned, as to be restrained from coming vnto thee, nor preuented of it ascension to the place of libertie and glorie, where Christ my Sauour is ascended; notwithstanding the crueltie of them, that now couer to retaine my flesh, whereof (it may be if they could) they

they would wish to make some profit for their satisfaction, which I must then leaue vnto their wils to be disposed.

Most humblie comending my selfe, my soule and my body, into thy diuine and heauenly custody, vntill the time, In the name of Iesus Christ thy Sonne: to whome with thee and the holy Ghost, be for euer (as hath beene from the beginning) eternall glorie, Amen.

*O Lord increase my faith,
endue me with perfect Pa-
tience, and in thy mercie,
timely deliuerie.*

*A Caueat for cruell Creditors,
that keeps poore men in prison,
whom they know unable to pay
that, for which they keepe
them in prison.*

THE practise of Christi-
an charity, hath euer-
more beene to doe to
other men, as a man desireth o-
thers to doe vnto himselfe; and
is grounded vpon the words
and strict commaund of Christ
himselfe: who willet all men,
that *whatsoener they would that
men should doe vnto them, they
should doe vnto others.* And a-
gaine by way of caueat, he saith:
*Take heede what ye doe, and how
ye deale with other men, for what
measure ye met to them, the same
shall be measured to you againe;*
this is the truth: yet, are ye so
hard hearted, as for a little mo-
ney or other matter, to keepe a
poore man in prison, depriue
him

Math. 7. 12.

Luk. 6. 31.

Math. 4. 24.

Men ought
to doe as
they would
be done vn-
to,

him of his liberty, prevent him of the exercise of his calling, disable him to provide for his owne, and the reilese of his poore wife and children, and yet account your selues Christians? If ye be Christians in deede, and not in name onely, you cannot but commiserate the necessity of your brethren, and approue your selues Christians, by louing them, by helping them, by relieuing their necessities, and that freely, for Christes sake, whose they are, as he hath commanded.

Be not such louers of your selues, as onely to respect your owne priuate profit, and to encrease it by oppressing your poore brother (for, so he is howsoeuer base, and howsoeuer your selues are glorious.) And in steed of comforting, ayding and relieuing him, to imprison him, the more to impouerish him; doth not this show you
are

are none of the household of faith? who loue one another, helpe one another, relieue one another, as fellow members of one body, whereof Christ is the head?

Charity
begins at
home: a
prouerbe
often ill
applied.

There is a prouerbe in deed, *Charitie begins at home*: And so it seemes; and where it begins, there it ends; where it is bred, there it lyes; at least it neuer goes abroad to the comfort of the comfortlesse, to helpe the poore, to relieue the Widow and the Orphan.

The course
of cruell
men.

This, keeping charity in a mans priuate bosome is the cause, that man is become a deuill to man; Wolfes, deuouring one another, by vsurie, by extortions, by fraud, by deceitfull contracts, and vncharitable bargaines: in wrapping poore innocent men (that stand in neede of the helpe of your aboundance) in bands, mortgages, and such griping and cruell conditions, as
poore

poore men are not able to performe ; and vpon breach of payment, or not performing some vnreasonable conditions, you vneconscionably exact the penalties, take the forfeitures, and all aduantages, that the seuerity of the Law will allow you, thereby vndoing husband, wife, children, and many times the friends of a distressed man ; and many times not satisfied with all that the poore man and his friends are able to make, you keepe the poore body of the party in prison, for the vttermost farthing ; and content your selues oftentimes, to passe by the Grate where you heare the poore crie for bread, bread ! O wofull and most impious vncharitablenesse, fearefully condemned by the sentence of God himselfe.

Nay, who hath not heard with his eares (hatefull to be heard) some cruell man say, hee
would

Some brag
to make
dice of
their poore
debtors
bones.

would make dice of his debtors bones? he were as good to say, hee would eate his flesh like a *Caniball*: And what lesse doe they, that enforce a poore debtor to perish in prison, there to leaue his bones, and flesh too, for the satisfaction of the Creditor, to make vse of both his bones for dice, and his flesh for Mummy, fit Relicks for cruell creditots, sweet odours for their consciences, and wholsome Phisick for their hearts?

Alas, what will a poore mans carkasse profit you? what vse can you put it vnto being dead in prison? if you retaine him till he pay that he cannot pay, dye there he must.

The policy
of some
creditors.

But your policie is there, to keepe him in miserie, to draw compassion towards him of some of his friends, to engage themselves for your satisfaction; It saouours indeede of policie not of piety. Is not one mans

vtter

utter vndoing enough, but the ouerthrow of two or three more, and their families for company, as often times it happeneth by your extreame crueltie?

O miserable Creditors! can you truly pray to God (that is mercifull) *forgiue my debts, as I forgiue my debtors*: your selues so vnmercifull, as not onely not to forgiue them, but to persecute them to death or desperation. God hath trusted you for all that ye enioy, onely as his Stewards to dispose as hee hath appointed, not as you take liberty; going so farre beyond the bounds of your warrant, as to turne the blessings of God into vsurie; and to the circumventing of Gods poore distressed children that want your helpe: you haue receiued much, and much will be required of you; not of your siluer & gold, not of your lands and possessions;

How can a cruell creditor pray, forgiue me as I forgiue?

A godly
rich mans
best vsury.

ons; God hath no need of that, that he can giue and take at his owne pleasure: That vsury that he requires at your hands, is faith; if faith be in you, you will loue him; if you loue him, you will loue his image, your brethren; if you loue them, you will expresse it by the tokens of loue; namely, to doe them good, to giue to the needie, to feede the hungry, to cloathe the naked, to visite the prisoners; but if in steede of giuing, to take from them, in steede of feeding, to starue them, in steede of cloathing, ye strip them; and in steede of visiting prisoners, ye make prisoners; how appeareth the loue of God in you? for, *if you loue not your brethren whom ye daily see, how can you loue G O D whom ye haue not seene?*

How fulfill you the Law of this loue of God, when ye doe little or no good to the poore, and

and least vnto your selues? you
thinke goodnesse consisteth in
goods; you are commanded to
*doe good vnto all, and especially
to them of the household of faith;*
And because you thinke none
faithfull, but such as giue for
giuing, lend for lending, and re-
quite one good turne for ano-
ther; the truly faithfull in deed,
are sildome accounted of the
number, of them that are in the
household of the faith of them
which keepe touch with you;
which in deede may be a marke
of a morall honest man, but it
is in deede the true note of a
truly faithfull man, who hath
euer a godly care and holy de-
sire, to performe promise in eue-
ry honest action, to the vtter-
most of his power: but this
kinde of faithfull men, are com-
monly of the poorest ranke, not
of the ranke of the men, com-
monly reputed good men; for
hee is a good man that is full of
goods,

They are
deceiued
that thinke
goodnes to
consist in
goods.

Pro. 10. 15.
16.

If the rich
change
robes with
the poore,
the poore
will be the
Gentle-
man, the
rich the
begger.

goods, though of little good-
nesse; But *his goods are in deede*
vnto him as a strong Citie, Pro.
10. 15. and yet *make him more*
wicked, ver. 16.

Deceiue not your selues, you
that haue the strong supposed
Castles of wealth for your see-
ming defence, but remember
that he that made you rich, can
make you poore; and hee that
made the poore, can make them
rich: Put the poorest in your
roabes, and put their poore
ragges vpon your selues, and
then, who will call you Master?
who then will stoope and bow
vnto you as now they doe, as if
they were your vassals?

Remember, there was a *glut-
ton* and a *Lazarus*; A rich Mi-
ser, and a miserable Begger;
which of them had the best por-
tion? the Glutton in show, but
the base Begger in deede: the
storie is no fable, and is so au-
thentick, as needes no witnesses

to proue the truth of the ones perdition, and the others saluation : And such gaines as the Glutton gat, many rich men diligently seeke, and yet forget what they shall finde : It is not reported that the Glutton was a vsurer, an extortioner, a defrauder of men by bargaining ; But that he was rich, and despised the poore, and therefore was he cast into hell : It is not said hee kept poore men in prison, nor that any man perisht by his meanes, but onely *Lazarus* whom he would not relieue.

Is not this a most fearefull example for you that haue abundance, both of foode at full, euery day rayment and riches, and yet see the poore pine in the streetes, and poore men in prison, lamentably crying for bread and meate, and yet haue no compassion on them ?

You therefore that haue bin long guiltie of crueltie, in oppressing

The rich
Glutton
and poore
Lazarus.

Luk. 19.

A worthy
example
for rich
men to fol-
low.

pressing poore men, it is neuer too late for you to returne to him that is so louing, and so readie to receiue a sinner that repenteth: It is neuer too late to become a *Zachens* of a Publican, to be a good Christian; he climed vp vpon a wilde Figge-tree to see Christ, and he willed him to come downe; Christ would dine in his house with him, a happie guest; whom *Zachens* receiuing gladly, was content, for a testimonie of his true repentance, of the ill getting of his goods, to giue halfe of it to the poore; and if he had taken from any man by forged cauillation, (which importeth all the hard and vngodly meanes hee had vsed to oppresse any man) to restore it foure folde.

O worthy example, and now doth the same Christ call vpon you, who are at the height of a more vnfruitfull Figge tree, which yet seemeth to you to

yeeld

yeeld you much and most sweet fruit; sweet in the taste, but you shall find it bitter in the belly; it is a wilde fruit, & hard of digestion; come downe, come down quickly from the height of your vngodly gaines, receiue Christ, he will dine with you, not as with *Zacheans* vsurers, oppressours of the poore, but as you shall become *Zacheans*, to giue not halfe, but part of your goods to the needie members of Christ; and what you haue sinisterly gotten by cautulous bargaines, and by imprisoning men, and causing them either to perish in their bodies or in their estates, for the obtaining of that they cannot pay you; remit it either in whole, or in such a part as may stand with their abilities, to pay and to maintaine (though but in a meane measure) themselves, their poore wiues and children by the remainder; though it doe come short of
Zacheus

Good coun
sell for the
rich.

Zacheus his repentance and good deedes, yet it will be such a beginning, as being accepted of God, he will say vnto you as he said vnto him, euen that day that you shall thus begin, with a true heart and liuely faith to repent you; *this day is saluation come in your houses.*

O sweet salutation, that brings saluation; and harsh and hellish are the gaines that bring damnation.

A dead mā
hath no
goods.

Consider in time, put it not off till the day of your death; no not to the making of your last Wills: doe good with your goods whiles they are yours, when you are dead they are none of yours: That which you intend your Executors should doe when you are dead, doe it your selues while you are liuing: for that when you are dead, the goods that you now possesse, shall be at the deuotion of others, though you intend them

them to neuer so godly and charitable vses ; It is scene by daily experience , the intentions of best men and women are abused : And what can your intended workes, to be done in your names after your deathes, profit you ? onely that such a rich man when he died , when hee could keepe his goods no longer, gaue these and these Legacies to be performed; and their names be registred as chiefe benefactors, to such and such good vses : Alas, what auaieth this carnall ostentation , if your names bee not written in the booke of life?

First, and before all things then, reconcile your selues vnto God , by a free confession of the wrongs and iniuries you haue done vnto men ; though peraduenture you may cloake your crueltie by the Lawes of the Kingdome , that admit forfeitures & all aduantages, more
in

Rich creditors must not worke all extremities that humane lawes permits.

Wilfull able debtors may be enforced.

in terrour, then for the admittance of such extremities, as are daily done vnder colour of humane lawfull tolleration. The diuine law of God admits no such libertie, but commands all men, especially the rich, to *doe good vnto all, especially to such as are of the household of faith*, whom, as it is not in your wisdomes to distinguish, hauing amongst vs neither *Iewes*, nor knowne *Pagans* or *Athiests*; doe good to all men: then shall you not misse some of that heavenly familie, so will God reward you.

As for such as are wicked debtors, able to pay and stand out, leaue them to the power of the iustice of the Law; only helpe the poore, and doe your best to relieue the needie; so shall you lend vnto the Lord, who will become a debtor vnto you (if it may be so said) in the behalfe of the poore you shall

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shall relieue, and will recompence you here in this life with competencie; and hereafter with eternall glorie.

Encouragement for such as are molested and afflicted with enemies flatterers; and their slanders.

Many troubles and afflictions are incident to the children of God; and amongst the rest, the feare of, and the vexations of enemies is not the least, yet necessarie; for he that hath no enemie seemeth secure; securitie breedes a carelesnesse of godly duties: They that haue no changes, namely they that fall into no troubles, feare not God, saith *David*; therefore are enemies necessarie: for, they will not onely vex them whome they hate, with all manner of euill practises to

Enemies are necessarie.

Plal. 55. 19.

M

worke

worke their hurt, but will bee diligent obseruers of their liues and conuersations; that they may bring them into shame and rebuke among the people: And therefore *David* prayed vnto God, *To guide him in his wayes, because of his enemies*, Least they taking aduantage of his errors, should publish his disgrace.

By the watchfulnesse of thine enemies, thou maist learne to beware how thou walkest; whereas if thou hadst none, thou mightest runne into many forbidden actions, and yet thinke thy selfe vpright.

Enemies
are better
then flatter-
ing friends

It is better to haue many open enemies, then one flattering and dissembling friend: of thy knowne enemy thou maist beware, but by a false friend thou maist be betrayed; and yet hardly is a true friend knowne from a flattering enemy: they both speake faire and alike,

alike, which thou maist heare,
and beleue both alike; they
may both offer to doe thee
equall offices, which thou
maist with like acceptance im-
brace; but their mindes, mean-
ing and intentions, are hidden;
and the best way to trye and
distinguish them, is, to make
them seuerally acquainted with
some slight matter, wherein
thou maist seeme to haue of-
fended; intreating their opi-
nions seuerally, whether the of-
fence be not such, as thou maist
feare some danger: thy friend
indeed will tell thee that it is
indeed dangerous, but the flat-
terer will tell thee, tush, it is
nothing: of him beware, that
will sooth thee vp in thine euill,
for he will discouer thy secrets.

The greatest and most se-
cretst mischief that can befall a
man, is, when he knoweth not
his enimie from his friend; and
therefore is an open enimie to

M 2

be

The way
to trye a
true friend
from a flat-
terer.

It is a mis-
chiefe not
to knowe a
friend from
a flatterer.

Rom. 16. 18

The best
meanes to
auoid slan-
der is to
liue ver-
tuously.

be preferd before a false friend :
by the words of an enemy , vt-
tered of thee , or to thee ,
thou maist knowe what hee
meanes towards thee ; but by
the flattery of a fawning friend ,
thou canst not but be deceiued ,
and fall into the hands of an
enemy , supposed to bee thy
friend : *Faire speech and flattery
deceiue the hearts of the simple :*
And when a flatterer hath his
opportunitie , hee will bring
slaughter vpon him he flattered.

But be thou vertuous , and
thou shalt either discover the
flatterer , stoppe the mouths of
slaughterers , or turne their
eares from them that heare
them. Remember how slightly
David past over the railing of
Shimei ; he tooke it as sent from
God , from whome seeke thou
counsell , and hee will either dis-
cover the hidden intentions of
the flatterer , or withstand the
most violent practises of thy
open

open enemy; nay, if thou relye faithfully vpon him, and pray for his defence feruently, hee will make thy very enemies thy friends; yea, bee they neuer so malicious, neuer so violent, neuer so close in their counsels, neuer so politicke in their deuices, thou shalt auoid them.

But, beware thou giue no cause of offence to any man, as Christ commandeth; for woe is pronounced against them by whome offences come: and take not offence vpon euery light occasion, for so shalt thou neuer be free from being taken as an enemy to others; or procure others to bee enemies to thee: and if thou feele thy selfe culpable of causing offence, thou shalt be worthily branded with the marke of a contentious person, whose company, neither will the godly admie, nor the wicked desire: so shalt thou seeme vnworthy the societie of either.

Math. 18. 7.
To giue no
cause of of-
fence.

If offence
be committed,
seeke
reconciliation
speedily.

Take no
offence at
any mans
words or
deeds, vn-
lesse they
tend to the
dishonour
of God or
the King.

If therefore thou haue erred in thy tongue, by backe-biting others; or gone so astray in the course of thy life, as for which thou canst iustly accuse thy selfe, or bee iustly accused; make speedie reformation, and delay not to bee reconciled to them that are offended thereat: for thereby thou maist redēme the good opinion of the good and peaceable, which thou hast lost; and stoppe the mouthes of the wicked, and their slanders, whome thou hast iustly occasioned to speake euill of thee.

And if thou haue taken offence at any mans words or deeds (vnlesse it be in the cause of God, or the King) thou bewraist thy weakenesse; for, if thou bee a true and faithfull member of Christ, thou wilt beare with reproaches, disgraces, yea losses by his example, rather then to be moued to reuenge:

uenge ; for vengeance is the Lords , and blessed art thou , if for well doing , or vnderferuedly thou sufferest these things : if for euill , it is a iust recompence for thy sinne.

If therefore thou be reuiled , reuile not againe , according to the example of Christ : if thou be railed on , say with *David* (rayled on and cursed by *Semei*) it may be the Lord hath bidden him : and thinke not that any man can speake euill of thee , or doe hurt vnto thee , but God hath a hand in it , either to punish thee in Iustice , or to reforme thee in mercie : for , thou art but a man , whose nature is , to passe by and to wincke at thine owne ; and too strictly to marke another mans erroneous words and workes.

And , because thou art so dull sighted , as either thou wilt not or canst not see thine owne faultes , God openeth the eyes

M 4

and

God hath
a hand in
whatsoever
befalleth
vs.

Because we
see not our
owne faults
God makes
other men
to obserue
them.

God vseth
enemies of-
ten times
to reclaime
vs from sin.

Lue 6. 27.
28.

The grea-
test hurt
we can doe
our ene-
mies, is to
doe them
good.

and the mouthes of other men,
to obserue and preach publick-
ly the faultes thou thinkest
thou hast committed in secret.

From hence springs quarels
and contentions, and from
thence, mutuall enmitie, ma-
lice and reuenge; make vse
therefore of these backe-biting
reports, heare them with si-
lence, and bewray not a double
faulte in thy selfe; as first to
commit vnseemely things, and
then to take them as thine ene-
mies, whome God vseth as his
meanes to reclaime thee from
thine errors: thou oughtest ra-
ther to loue them, and to doe
them what good thou canst;
though they seeme to hate thee:
If they curse thee, blesse them,
if they slander thee, pray for
them.

Thou canst not doe thine
enemie a greater hurt, nor thy
selfe more good, then to doe
him good, for the hurt he in-
tendeth

tendeth to thee; for, *So shalt thou heape coales of fire on his head:* And therefore hast thou not onely no cause to grudge that God sendeth thee enemies to watch ouer thee, to keepe thee humble and in obedience, and vpon whome (through thy patience) thou maist worke much good; in louing them, and seeking to be reconciled to them: if they then showe themselves so furious, and desperately bent against thee, as they will not be reclaimed, thou art not barred of thy remedie by the Lawes, and the Magistrate beareth the sword to punish them, and to defend thee: and if thou finde no preuailing meanes thereby, to bee freed from their danger, bewray thy case vnto God in faithfull prayer, who is a iust God to defend thee in thy iust cause, and a powerfull God, whome thy mightiest enemies are

Rom. 12.

30.

Pro. 25. 21.

12.

The way
to preuent
a furious
enemy.

not able to resist.

Though thine enemies anger and furie be neuer so great, and threaten thee with sundrie things which they will doe against thee, and euen gnash their teeth vpon thee, as if they would eate thee vp; bee not affraid: bee onely faithfull and patient, and thou shalt either see thine enemies become thy friends, their hatred come to an end, or them selues to vanish and consume away; onely liue thou godly, pray faithfully, and vse all ordinarie meanes lawfully: then bee assured, if thine enemies were more then they are, more powerfull and more furious then they be, they shall stumble and fall.

God in his prouidence, can finde secret and vexpected meanes to deliuer thee from most deadly enemies, if thou call faithfully vpon him; and therefore cast thy danger vpon
the

the Lord, and hee will defende thee.

It is not in thine owne power or policie, that can saue thee, vnlesse with it and aboue it, thou craue, and haue the power and wisdom of God and his blessing, to second any other meanes thou canst vse; for, what is a sword, a speare, or armour of esteemed prooffe, or the strength of a horse, to saue thee? they are all vaine and of no force of themselues, as appeared by that monster *Goliath* armed completely with a Helmet, Brigandine, and Bootes of brasse; a speare like a Weauers beame, and a sword; did these things saue him? trust in none of these outward meanes, trust in the Lord, he is a strong rocke, a fortresse and defence, in whome, and in or by no other meanes, canst thou bee safe.

It is hee that breaketh the
hornes

Humane
policie or
force, with-
out the fear
of God
preuaile
not against
an enemy.

God weakeneth the power of the enemies of his children.

We must vndergoe ignominie and slaunders for a while, and after comes glorie.

hornes, namely weakeneth the power of the wicked, and strengthneth the godly: he will guide thee by his counsell, hee will protect thee by his power, and prouide for thee in his prouidence; and in the end, receiue thee to glorie, out of the reach of all thine enemies.

Brooke thou therefore with godly patience, all reproaches, disgraces and slaunders; it is but a little while, and a light burthen to beare; and in the end thou shalt receiue for the ignominie and slaunders thou vniustly indurest here, glorie for euermore. And therefore commit the safetie of thy body, and preservation of thy soule vnto the Lord in well doing, in continuall faithfull prayer; and he will heare thee and deliuer thee.

A Prayer

*A Prayer for a man that hath
undeserued enemies, and
is subiect to flaunderous
tongues, flatterers, and
false friends.*

O Lord my God in
Iesus Christ, lo-
uing & mercifull,
I beseech thee see and con-
sider the malice and secret
practises of such as are be-
come mine enemies,
whereof I neither knowe
the true cause, nor haue
wittingly deserued their
hatred or malice thus a-
gainst me.

They priuily backe-bite
me, and flaunder me be-
hind my backe; they vp-
braide me, and speake cuill
of

of me vnto my face , vniustly: giue mee patience O Lord , to beare it, and wisdom so to carry my selfe in my conuersation and vocation, as they may haue no iust cause thus to afflict me.

I knowe and doe acknowledge, that the sins which I haue committed against thy Maiestie , deserue corrections ; but Lord, though I haue offended thee; to these mine enemies I haue done , nor neuer intended any hurt : yet thou seest and knowest what they haue done and what they intende against me.

Preuent them of their purposes , frustrate their deuices,

deuices, and turne their policies and practises they intend against me, either to nothing, or against them selues.

If they wilfully and maliciously perseuere; let them fall into the danger they wish to me.

Thou knowest their former flatteries and dissimulations, and how they falsely pretended friendship, onely (as it now appeareth) to supplant me and to confound me, if thou permit them.

Lord who can auoide the oylie words of a false heart, but shall be seduced by them, vnlesse thou that knowest the inward thoughts discouer their deceit?

deceite?

Lord make me to know the secret intentions of all those that flatter me to doe me hurt; and giue me wisdom to auoide the furie and force of mine open enemies; and graunt mee grace to walke euer in thy truth; knit my heart vnto thee, that I fearing thy name, and depending faithfully vpon thee, I may make mine enemies ashamed of their slaunders and malicious practises against me.

Rescue me O Lord, and deliuer me in thy righteousness, incline thine care vnto me, and saue me from them that hate me.

*Be thou my strong rocke,
where-*

whereunto I may alwayes resort when mine enemies assaile me, In slanderous words or wicked deedes, publickely, or priuatly.

Deliuier mee O God, out of all their dangers, out of the hands of all vngodly and cruell men; for, in thee is my trust, in thee is my strength, and of and by thee are the meanes to preuent the mischiefes they pretend and practise against me.

O stay my feete that they slippe not, least they reioyce at my fall, and set a watch before the dore of my lippes, that I offend not with my tongue.

Though they speake euill of me, though they lay

lay wayte for mee, and though they take counsell together against mee, yet giue mee not ouer vnto their wills.

Though I heare their slanderous tonges, though I know they detract mee, and speake all manner euill against me: giue me patience, not to be moued, to recompence euill for euill.

Preuent me of their laying wayte for me, and frustrate all their combinations and practises against me. And keepe me euer in thine obedience, for I am of my selfe weake, and may giue offence; or at least, offence may bee raken, where no cause is giuen.

If

If they haue any iust
cause against me, wherein
I cannot iustifie mine in-
nocencie, being by nature
fraile, and may erre ; yet
giue mee not ouer vnto
their wills , but according
to mine vnfained hearts
desire, to be reconciled vn-
to them : work their hearts
to embrace peace with me,
and loue towards me, as
thou knowest I vnfainedly
desire to show towards
them.

If their hearts be so har-
dened , as no submission
nor my sincere affection
towards them, can obtaine
reconciliation with them,
but that they will still con-
tinue to insult , and as it
were to triumph ouer me;
I shall

I shall euer (as I doe) appeale vnto thee for iustice, to deale with them as thou wilt, whose iudgement betweene them and me, I acknowledge most iust.

And therefore Lord, though they by their greatnes, wealth & wit, in some thinges preuaile against mee, and insolently make their boasts, that they haue surpris'd me, and gotten their wills of me; so farre as they may say in their hearts, that thou hast forsaken mee; giue me euer a strong and constant faith in thee, that I faint not, nor be afraide; for, when they thinke most to triumph ouer me, thou art able to frustrate their hope, and to enforce

enforce them to sue to me
for peace, whereunto my
heart is truly enclined.

But Lord, thou seest
that the more I seeke for
peace, the more they seeke
to vex me, and to op-
presse mee with actions at
law; diuersly troubling me,
and that vniustly, that
heartily desire to liue in
peace.

Their hearts are in thine
hands O Lord, and if thou
thinke it fit to keepe mee
yet vnder their tyrannie,
more to humble me, I am
in thy hands, doe with me
what thou wilt, for I know
that what thou doest, or
permitted to be done vnto
me, is in loue, and I know
thou seest my troubles;
and

and when thou in thy wisdom shalt thinke mine afflictions sufficient, thou wilt be pleased to restore me to comfort and peace.

In the meane time, while mine enemies are in my sight, and I in theirs; guide me in my wayes, protect and keepe mee vnder the safe shadow of thy wings, then shall I not feare what man can doe vnto me.

*Lord euermore encrease
my faith.*

Counsell

*Counsell and comfort for him
that is persecuted, for his
constant profession of
the Gospell of
Christ.*

K Now this, thou that art afflicted and persecuted, for the profession of the Gospell of Christ, and for thy faith in him; that hee doth not suffer thee to be punished, as if hee were angry with thee, as hee sometimes sheweth himselfe in some other afflictions, which hee inflicteth vpon men for their sinnes, whereof no man is free; but herein hee sheweth thee an extraordinarie fauour; First, in illuminating thee by his holy spirit, whereby thou knowest him and his truth, which thou canst not comprehend by thy naturall wisdom, were it neuer so profound and deepe, in carnall vnderstanding: And secondly,

God sheweth not his anger when he suffers vs to bee persecuted for the profession of his truth.

secondly, in making thee a constant witness of that truth which it hath pleased him to reueale vnto thee ; and in that he giueth thee strength and godly courage, to stand constantly and resolutely in the open and publick acknowledgement of thy faith in him, and patiently to suffer persecution for his sake ; which grace and mercie is giuen thee of God ; first, to know, then to beleue, and consequently to suffer for his name ; which patient sufferings are the fruites of his loue towards thee.

Math. 5. 10.
1. Pet. 4. 14.

Christ himselfe approoueth thee blessed, if thou suffer for righteousness sake : If thou be but rayled vpon, for the name of Christ, thou art blessed.

If thou hadst no further testimonies of his loue, then these short assurances and comforts, it were sufficient : But he further addeth, If thou thus suffer,

the

the Kingdom of heauen is thine by promise: and, if thou be truly faithfull, thou canst not but feele the truth of this promise; and therefore doubt not, but hold fast by the promises of Christ; be constant, be not dismayed at whatsoever threats of thine aduersaries, not thine, but the enemies of Christ Iesus himselfe, as *Paul* sometimes was when hee persecuted those that professed the name of Christ.

They were but men he persecuted, Christian men; and in them hee persecuted Christ. *Saul, Saul, why persecutest thou me?* If then thou be persecuted for Christ, remember that Christ is persecuted in thee.

What an honour then is this vnto thee, to be persecuted for thy Maister, who is Lord of heauen and earth? Doeſt thou thinke, that if thou suffer for him, he will not freely reward thee for thy fidelitie? Will an

N ordinary

If we suffer for Christ, his Kingdom is ours by promise.

Christ is persecuted in his members,

It is an honour to suffer for Christ, and he will reward.

ordinarie Maister of a silly seru-
uant, suffer him to be beaten,
wounded, and abused, for him
and in his cause, and will he not
reward him? If his Maister as-
signe him a seruice, wherein hee
trusteth his fidelitie and con-
stancie, and hee like a coward
denie his Maister, reuolt, and
take part with his Masters ene-
mies: will hee not thinke him a
perfidious seruant, and punish
him?

How much more will Christ
reward thee, if thou stand stout-
ly, and in a Christian constan-
cie in the defence of his cause?
(though hee can without thee
defend and maintaine his owne)
but that hee will make thee a
witness of the truth, which all
that shall be saued doe stedfast-
ly beleue: But, if for feare, of,
or for the enduring of a little
temporall punishment, thou
shouldest reuolt, forsake him,
and denie him before his ene-
mies

A dange-
rous thing
to reuolt
from the
truth for
feare of
corporall
punish-
ment.

mies, hauing such a royall and rich reward set before thee, as the Kingdome of heauen and eternall glorie, if thou perseuere vnto the end : and contrarilie, perpetuall shame and ignominie, if thou denie him.

He that for feare of trouble, persecution, or death it selfe, for Christ, will denie Christ, he is not worthie of his merites; by which, and by no other meanes, thou and all beleeuers are to be saued.

Denie him not therefore before men, that must acknowledge thee before his Father in heauen : If thou faint and forsake him here, it is a denying of him, and he will denie thee to be one of them hee hath redeemed, when he shall giue vp vnto God his Father, those that he hath chosen out of the great masse of mankinde, by his all-sufficient sufferings, to bring them to glorie; which is the

Hee that denies Christ before me, he will denie him before his Father.

Sufferings
are heere
short, our
glory eter-
nall.

If wee wil-
lingly for-
sake earth-
ly things
for Christ,
we shall re-
ceiue hea-
uently.

free reward, assured to be giuen to as many as constantly professe his name, and for his sake patiently endure here, persecution and troubles.

The sufferings that thou here endurest, are short and momentanie; they endure but a small time, they are quickly past ouer; were it that thou shouldest be burned, or to vndergoe anie other torment for thy faith in Christ: If imprisoned, suffering hunger, colde, nakednesse, and stripes, what were thy suffering, to the eternitie of blessednesse?

If thou be deprived of thy goods, and of the dearest things thou enioyest in this world, consider what things they are; are they not such things as come and goe inconstantly? If thou haue lands and possessions, thou art but Steward of them; If thou haue wealth, thou art but the disposer of it; and if an ordi-

inario

dinarie death befall thee, as it is decreed it must: Thou must forgoe it all, and giue account for all. If thou voluntarily leaue them for Christes sake, thou shalt finde a farre greater treasure in heauen.

If thou haue some beneficiall Office, or place of dignitie in the world, and for the profession of Christ thou bee thrust from it, and lose thine honour and reputation among men; what lovest thou, seeing thou art sure of a more high and excellent place, and of farre greater honour in heauen?

If thy Parents & thy friends (contrarily minded) disdaine thee, discountenance thee, and cast thee cleane out of their fauour and societie, and seeme to be ashamed of thee; vndergoe it with godly patience: for Christ (for whose sake thou endurest these things) will not be ashamed of thee, but will ac-

N 3 know-

Losse of
honor and
office for
Christ.

knowledge thee to be his adopted brother, and coheire with him of the Kingdome of his Father.

Thinke it therfore an honour and no shame vnto thee, to be brought forth in the open view, and vpon the publick stage of the world, to be a witnesse of the truth of Christ, and to suffer for the same: Thou shalt be esteemed in the sight of good and godly men, aboue those that onely preach it, and barely professe it, when there is no feare of troubles for it, and in the time of persecution, will not auowe vnto the world by their suffering, what they haue taught, and outwardly professed in the world; for it is one thing to professe and publish the truth of Christ with the mouth, in time of peace, and another thing to auouch it boldly, seeing trouble and euen death it selfe before their faces; for the con-

stant

Hee that willingly suffereth for Christ, hath more honor then he that onely preacheth it, when there is no danger.

stant perseuerance in the same.

It is commonly reputed an ignominious thing to be imprisoned, and a more reproachfull thing, to be put to death, after the manner of wicked men; But let not this at all daunt thee, for Christ at his death (whose cause thou maintainest) contented himselfe to be hanged as a Thiefe and a Murtherer; for such were the companions of his death: yet was the Crosse whereon he suffered, a more triumphant Chariot of honour, then the most pompous triumph of the greatest Monarch of the world, for his greatest victories: And be thou assured, that if thy lot, in the wisdom and loue of God be such towards thee, as to number thee among his faithfull witnesses, constantly suffering death for his sake, thou shalt be crowned among the victorious Martyrs.

Remember the most honourable

N 4

able

Thinke it
no disho-
nor to suf-
fer for
Christ as a
malafactor

A Martyr
for Christ
a most glo-
rious title.

rable title, that St. *Paul* giueth vnto that constant seruant of Christ, *Stephen*: styling him *the Martyr of Iesus Christ*: And of *Antipas* whom St. *Iohn* calleth *a faithfull Martyr of Christ*; Then which, there cannot be a more glorious remembrance of the dead.

Thinke not therefore that thou art the first that hath suffered for Christ; but, if thou look into the eleuenth of the Hebrewes, thou shalt see such a cloude of like witnesses, that haue professed and suffered as thou doest, as will encourage thee to stand fast vnto the end.

And if thou consider the times, not farre past, thou mayst vnderstand of an infinite number of thine owne Country men and women, euen the weakest sexe, who haue gone the same way before thee, with vnau- quishable patience, euen to death; and therefore with like

patience

patience runne the same race,
 looking vnto *Iesus Christ the*
Author and finisher of thy faith:
who, for the ioy that was set be-
fore him, endured the bitter death
of the Crosse, and despised the
shame, and is set at the right hand
of the Throne of God, where thou
 shalt behold him and his glory,
 and be partaker of it, after thou
 hast endured a little speaking
 against of sinners, persecution
 and death it selfe; which is the
 most glorious liuerie of Gods
 dearest children, whereby they
 are fashioned to the image of
 their Redeemer; and which
 shall giue an end to all thy sor-
 rowes, and shame; and bring
 thee to endlesse ioy and glory:
 which; not onely the *Apostles*
of Christ, but euen late Martyrs
 vnderstoode, reioycing that
 they were accounted worthy of
 the honour, to suffer for their
 Masters sake.

What canst thou then less

Persecuti-
 on a most
 glorious
 liuery of
 Gods chil-
 dren.

God in his
loue suffereth his
here to be
persecuted
for his sake.

The reuolt
of others
should not
cause vs to
feare.

conceiue, but that it is the meere loue of God in Christ towards thee, to make choyle of thee among and aboue many others, to afford thee this honour; to be a maintainer of the glory and authority of the truth of Christ, against the falshood and false authority assumed by *Anti-christ*?

Therefore, let it not trouble thee, neither be thou the more fearefull, to stand fast in thy profession, because thou seest a million of *Newters*, on euery side of thee, who for the loue of their riches, pleasures, and carnall commodities; the nicenesse of their owne dainty flesh, their affection to father, mother, wife, children, and esteemed friends, to be content to runne with the time: and in steede of renouncing the things of this world for Christ, rather to renounce Christ for the world.

In what a miserable case are these

these poore people (poore, be they neuer so rich :) that hold it a thing indifferent, to follow God or *Baal*, Christ or Antichrist ? forgetting that Christ dyed for them ; and that they shold acknowledge him, whose blood, not Antichristian Bulls and Pardons, must cleanse them from, or to dye in their sinnes.

The reason of this their lukewarmenesse, is, for that the spirit of God, by whom the faithfull haue power and strength to maintaine the truth to death, dwelleth not in them, who worketh mightily in the children of Saluation ; so that persecution for the same, daunteth them not : scourgings, whippings, scoffings, mockings, stonings, burning, or whatsoeuer death, cannot remoue their constancie in the profession of what they beleeeue.

To conclude therefore with thee, who art now vnder the crosse

Ill to be indifferent.

The cause why many are lukewarme.

• crosse of persecution, not knowing what end the Lord wil make with thee : submit thy selfe to his will , vndergoe with godly patience , whatsoeuer the aduersaries of the Gospel of Christ shall lay vpon thy body , thy soule they cannot touch ; and commend both thy body and thy soule , into the hands and good pleasure of GOD thy heauenly Father in Christ , in whom thou art blessed , for whom thou sufferest , and for whose sake , thou shalt receiue a glorious reward .

In hope of which reward , all the former Martyrs that haue beene content to spend their liues for Christ , were willing to lay downe their liues , desiring to be dissolued , and to see the face of him , for whom they suffered .

Feare not therefore (if occasion so require) to yeeld thy body to the mercilesse enemies of

of Christ : they may kill the body, the soule they cannot touch: But, if thou shouldest forsake him, he will forsake thee, and hee it is that can kill thy body and thy soule too, and cast both into hell.

If a man take away thy life for Christ, they doe thee a fauour against their willes; they depriue thee of a mortall, that thou maist immediatly receiue an immortall and a most glorious life from their tyrannie: thou shalt be transported to the louing imbracements of thy Sauiour Christ, and enioy the most amiable sight of him, and the societie of the whole company of heavenly Angels, and of thy fellow Martyrs gone before thee; and be pertaker with him and them, of that glorie, that so farre passeth all humane apprehension here, as cannot be conceiued or vttered.

O loose not this most blessed
recom-

They that
kill the bo-
dy, cannot
touch the
soule.

Good to
loose a cor-
porall to
finde a hea-
ly life.

God doth
comfort his
at the time
of their
martyr-
dome.

recompence, for a little suffering: but stand fast, and Christ, that before thee and for thee, suffered infinite greater torments then thou canst suffer, or that man can inflict vpon thee, shall sende that comforter the holy Ghost, to strengthen thee in thy greatest agonies, and spirituall distractions; he will stand by thee, and will show thee his louing and amiable countenance, as he did at the death of his faithfull Martyr *St. Stephen.*

Wherefore faint not; flie not, valesse thou (without breach of thy faith) maist auoide the daunger by the prouidence of God, by flying from one place or Citie vnto another, alwayes commending thy spirit vnto him that gaue it: so where soeuer thou bee persecuted, hee will receiue it and glorifie it; and both thy soule and thy bodie shall be made eternally glorious,

rious, when all men shall bee iudged according to their faith in Christ.

This exhortation, I doe confesse may be thought superfluous, in this blessed time of peace, and freedome of the Gospell; for that (Gods name be glorified) there is neither scene, felt, or heard, of any persecution among vs for the profession of the Gospell of Christ; and let all men pray for the continuance of it, and for the long life and preservation of him, (a succeeding religious *David*) vnder whome by the mercy of God, we at this day doe so freely enioy it.

They are the greatest blessings that God, in earth, can bestowe vpon vs; the free vse of his word, and a King so religiously inclined: as, it alreadie appeareth, all his studie and endeavour is, to further and to maintaine the true profession and

In this time of the freedome of the Gospell, this discourse may be thought superfluous.

A religious King maintaining the Gospell, a great blessing.

and preaching of the heavenly word, which his most worthie and religious father left inuio- late.

Why this
treatise
may be at
this time
borne with-
all.

Yet it may offende none, that this exhortation (which may seeme out of date) is inserted among other troubles requiring patience; for, though our generall libertie be such, that euery man at his libertie may freely professe the word, and vse the meanes for the increase of his knowledge, faith and zeale; yet may there bee among so great a people, of diuers opi- nions and practises of Religion: some priuately oppressed, scof- fed at, and mocked, and it may be violently constrained to re- nounce the truth, which in it selfe is a persecution; who me- ditating on this exhortation, may peradventure bee comfort- ed, nothing fearing (but by the helpe and prouidence of God) any alteration, or change
of

of that most wholesome and heavenly doctrine which is here amongst vs, freely taught and plentifully preached; but shall be maintained and defended; which God graunt it may be, as long as the Sunne and Moone endureth.

A Prayer for a man persecuted for his faith and profession of the Gospell of Iesus Christ.

O Eternall, mercifull, powerfull and euer-louing Lord God, in Iesus Christ; the onely keeper, Protector and maintainer, of thy children that suffer here in the world for the true profession of the Gospell of Christ: looke downe I humbly

humbly beseech thee, and behold what man doth vnto me for thy name sake: for, thou hast assured those that sincerely professe that truth which thou hast taught in thy word, in their sharpest and severest persecutions, to bee either preserved and defended from their tyranny, or to be so strengthened by thy grace, that they shall be able to beare what soeuer they shall be inforced to suffer.

In hope and assurance of this thy mercie, I reioyce that thou accountest me worthie to bee one, though the simplest of the witnesses of the truth of thy word, though I ac-

know.

knowledge my selfe to be
weake, and by mine owne
strength, ynable to beare
what is laid vpon mee for
thy sake.

But as thou hast promi-
sed Lord, so let me fee-
le the effectuall working of
thy holy Spirit, in giuing
me wisdom, to answer
the aduersary; patience
and power, constantly
to vndergoe, what soeuer
thou shalt admit to bee
laid vpon me; for, thou
hast promised that no
more shall bee imposed
vpon me; but by the
strength of the same Spi-
rit, I shall be able to beare
it euen ynto death, for thy
Christs sake.

If therefore deare fa-
ther,

ther, thou haue so determined, that death shall be the end of my tryalls here; giue me a willing minde to imbrace it, and leaue mee not vnto mine owne power; for the flesh is weake, but thy Spirit shall overcome the weakenesse of my carnall parts: then shall my spirit and inward faith, with patience, passe ouer whatsoever torments of my outward body. Thy presence shall be so sweet, as shall swallow vp the sense of my bodies sufferings; or so mitigate the same, as I shall indure it, with patience, in hope and assurance of that future glorie, promised in Christ, prepared with thee

thee in heauen.

My flesh is dust, where-
of all the limbes and linea-
ments of my body are
made; and as they are dust,
so I know in thine appoin-
ted time, they shall againe
retarne to dust, and that
by the course of Nature:
but if thou haue decreed
it vntimely to perish by
suffering for the profession
of thy name; it shall bee
but for a season, and then
be restored, and my soule
(redeemed by his blood,
for whose sake through
thy grace I shall bee ready
to lay downe my life) shall
not perish, but passe euen
from the fire to felicitie,
from the Crosse to a
Crowne, from sorrow to
ioye

ioye, from the hands of malicious mortall men, to the custodie of louing and eternall Angels.

O fortifie and strengthen me, in the assurance of his merites, for whose sake I suffer here; which I confesse, is nothing worthy of the glorie prepared for them, that constantly suffer for the testimonie of a conscience cleare of vaine glorie in suffering; yet is this suffering glorious, to him whom thou makest truely godly; for I confesse Lord, it is not the suffering, but the cause and mannet of suffering, that make the man that suffers a true Martyr indeed.

The

The cause, thou knowest O Lord, is for that I truly and faithfully profess thy name: graunt that I may suffer what thou hast determined, in perfect patience and true humilitie; and that I faint not, at whatsoever punishment or affliction shall be presented to my weake heart, to terrifie me from suffering; for, I know that thou art then neere, when all worldly comfort seemeth farthest off.

Let mee not therefore, in thy cause bee affraid of the faces of men, that set themselves against thee in me, for it is not mee they persecute, but Christ my Saviour in me:
for

for what aduantage can they haue, in taking from me (a worne) this my wretched life ? which if they spare , it cannot long endure : and what is my death O Lord , vnto thee , if they take it from mee , but the weakeſt witneſſe of thy truth ? the defence whereof , alas , I cannot maintaine of my ſelfe , and therefore according to thy promiſe teach mee , euen at the inſtant of my greateſt accuſation ; that through my ignorance , in a zeale which I cannot maintaine by thy word , I ſhould giue aduantage to the aduerſaries.

Lord , giue mee wiſedome , ſtrengthen and
confirmme

confirm my faith, maintaine thine owne cause in me and by me; touch my tongue with that celestially coale, from thine Altar; then shall I be able to giue a good account to them that shall question me, for the hope I haue in thee: hold mee by thy right hand, that I starte neither backe, nor a side for feare.

Thou art stiled the *Eternall*, the *Almightie*; who hast said, thou wilt not giue thy glorie vnto Images, nor thy praise vnto any other for thine owne sake; therefore for thine owne sake, O Lord, looke vpon the afflictions, not which I suffer onely; but what, and wherefo-
O cuer

euer thy poore children
persecuted doe suffer for
thy sake ; euen by his
meanes , that makes him-
selfe euen drunke with the
blood of thy Saintes , and
that thirsteth , euen for
the blood of Kings (thine
annointed) that honor him
not.

Thou seest it O Lord,
and feelest the miseries of
thy poore children affli-
cted here for thy names
sake , by his mercilesse mi-
nisters.

O repress the rage and
furie of these mercilesse
men , that falsly conceiue
of the sauing blood of
Christ , and yet are neuer
satisfied , with shedding
the blood of those , whom
thou

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thou hast chosen to bee
witnesses of the truth of it;
as thou hast reuiled it in
thy word.

Thou art the God of
glorie, glorifie thy name,
and make perfect thy
praise, in strengthening
thy weake children to
witness thy truth with
faithfull boldnesse, euen
before and to the faces of
thy greatest aduersaries:
make perfect thy power in
our weakenesse; thy wise-
dome in our ignorance;
and thy great glorie in
our dejected basenesse:
and giue mee wisdom
and strength, to vnder-
goe with all spirituall pa-
tience, these and all other
my troubles, and meanes

if it please thee, to auoyde
the danger which seemeth
neere vnto me ; submitting
my selfe willingly to vn-
dergoe what thou hast de-
termined for me.

*Lord euermore encrease and
confirm my faith in
Christ my Redeemer.*

*Comfort and encouragement,
for such as are banished , or
enforced to line out of their own
native Countrie , either for
feare of persecution for Gods
word , or the feare of enemies,
that pursue them without iust
cause.*

IT is a heauie crosse for a man
to be banished the Countrie
wherein he was borne ; from his
parents , friends and alies.

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But in such a case, the cause is most especially to be considered, for which thou art abandoned, or dost abandon thy selfe.

The cause of banishment is to be considered.

If thou be banished by authoritie, it is for that thou art an vnprofitable member of the Common-wealth wherein thou hast beene bred and brought vp; and then is thy banishment iust and fit: for, as one infected sheep couchant with the sound, may indanger many, it may be the whole flocke; and to preuent it, a good Shepheard will cull it out from the rest, he will tarre it, dresse it, and vse his best meanes to heale it; but if his art and industrie cannot preuaile, he either abandons it from the flocke, or knockes it in the head.

Euen so, a politicke State finding an infectious member in the Common-wealth, by whose wicked, lewde and vngodly example and inticements,

An infectious member in a Commonwealth fit to be punished or banished.

other good subiects may be endangered to be seduced; after admonition and threatens of the Lawe (which not preuailing) it thinketh (and is) fit in policie, either to banish him (which is the least punishment) or to extend the seueritie of the Laws vpon him.

If therefore thine exile proceede of thine owne vngodly merite, take it with patience, and thinke it a fauour of the State, to hold it satisfied for thy transgression, when it might in seueritie, haue taken thy life.

It is also one thing to be banished from, and another thing for a man to flie his Countrie.

Banishment presupposeth offence or danger.

Banishment presupposeth some great offence committed, suspected, or conceiued to be done by a man, against the Lawes of the Kingdome, from whence he is abandonned, or against the Religion therein professed: And a man to flie his Countrie

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Countrie, argues either a guiltie conscience for some offence done, for which hee dares not stand to the rigour and tryall of Iustice: a common refuge for malefactors, and often attempted also, by some that stande fearefull of the furie and violence of some great and vnresistible enimie.

It is not alwayes vnlawfull for a man to forsake his Countrie: as if he be persecuted for the true profession of the Gospell of Christ, in a mans owne natieue Countrie, hee may by Christs owne warrant, seeke refuge in another: *Hee that is persecuted in one Citie, let him flie to another.*

Paul and Barnabas, Christs worthy Apostles, being oppressed by the malicious Iewes in *Iconium*, for the profession of the name of Christ, fled to *Lisra & Derbe*, where they more freely preached the Gospell.

O 4

Neither

It is not
alwayes
vnlawfull
for a man
to flie his
Countrie.

Mat. 10. 23.

Act. 14. 16.

.King 17.3

Cap.19.3.

Exo.2.15.

Gen.27.43
44.Not to flie
from the
truth to
false Reli-
gion.

Mat.16.56.

Neither is it vnlawfull to flie the furie and rage of a malicious enemie: *Eliab* fled by Gods command, from the furie and threates of *Ahab* that sought his life; and after from *Iezabel*: when *Pharaoh* sought to kill *Moses*, *Moses* fled to the land of *Mydian*. *Isaac* was enforced to flie out of his natieue Countrie to *Haran*, for feare of his brother *Eſau*.

Beware that thou in flying mistake not the cause, as to flie from the truth, and from the true worship of Christ, to falshood and Idolatrie: If for the profession of the truth thou be accused and restrained, before thou canst make lawfull escape (though thou be assured to dye for Christ) vse no sinister practise to auoide it as distrustling God, as the Disciples did, that fled from, & forsooke Christ when he was taken: neither flie thou as an euill doer,

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as a Theef or a Murtherer, or as guiltie of any other grieuous offence, for which thou darest not to abide the tryall: though for a time thou maist escape the sword of the Magistrate; but the guiltie of thine offence will followe thee, into what remote Countrie soeuer thou goest; and wheresoeuer thou carryest the guilt of thy crying sinne, there also followes the Iudgement of God; as it followed *Kayne* that slew his brother, who ranne and ranged from place to place, but still the Iudgement of God, as a Blood-hound found him out: Thy best refuge, is to flie vnto God, by repentance and prayer for mercie.

Many euilly disposed persons, presuming to escape the Lawe by flying the Kingdome, haue perpetrated most impious actions: murders, treasons, rebellions, theeueries and the

O 5; like,

Not to flie
as an euill
doer.

Gen. 4. 11
12.

Many commit grievous offences, in hope to flie before they be apprehended.

like, and haue escaped; but could neuer escape the Iudgement of God, which hath either enforced them to returne, and then to receiue their condigne punishment; or haue endured greatest miseries, disgraces and shame, where they haue thought to be in most securitie and ease; for, howsoever runnagate traytors, thinke that by committing some capitall mischiefe against their Soueraigne, or State wherein they liue, to fulfill the desire of some foraine Potentate, in hope of promised reward and fauour; or vnder pretence of being acceptably entertained into some supposed Catholicke Societie: What gaine either of these? the first, condigne suspicion of falsehood and trecherie, against him who put him trust, to performe a mischiefe at home: for how can helesse thinke, but that he that hath sworn to be a faithfull

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full subiect to his Soueraigne, and will so capitally violate his fidelitie, but he will be false to him? and so in steed of reward he receiues most deserued disgrace: As touching the second sort, that vnder coulour of Religion, abandon their Countrie, in hope of high aduancement in forraine parts; are they not scorned of such as are their antients abroad? and are they not enforced to aduenture their liues, to seduce their owne native countrie-men from their allegiance; and as much as in them may lye, to betraye their owne Countrie to strangers? yet thinke them safe by flying away, where the Iudgement of God meetes them in euery Countrie.

Whether shall I goe from thy presence? saith *David*, whether shall I flie from thy Spirit? Take the sea for thy refuge as *Ionas* did, thinking to
fli

Psal. 139.9.
10.

God finds
a wicked
man out
goe where
he will.

A forraine
Countrie
frees not a
wicked man
from the
Iudgement
of God.

flie from God, did he not finde him out in the most secret corner of the ship? run from land to land, from one Nation to another people: God will finde thee out among many millions.

What then doth a forraine Countrie benefite a fugitiue, when wheresoeuer he becomes, he carryes a hell in his bosome, which will torment him in euery place, in company and alone? the worrne of his guiltie conscience will torment him; God whome hee so highly offended, will appeare a fearefull Iudge vnto him: and where God in his anger pursues a wicked man, there is no place in the world that can secure him: one mischiefe or another, one horrible end or another will follow him at the heeles, and at length seize vpon him, without vnfeined repentance and faith in Iesus Christ.

As this is true, that capitall
malefactor

malefactors, cannot hide themselves from Gods iudgements in any remote Region, So true it is, that such as are banished, or doe voluntarily flee some in-
evitable danger of vnderferued enemies, as *Dauid* did from *Saul*, if hee depend vpon God; shall finde his fauour, loue, presence, and protection; euen amongst *Barbarians*, *Turkes*, and *Scythians*: for, hee is vniuersall in his power, vniuersall in his providence, vniuersall in his knowledge: He obserueth and seeth his, whether so euer they be banished; and his mercies follow them, and compassse them about. If they seeke him, they shall finde him: as *Dauid* found him in the Deserts of *Ziph*, among the rockes of *Engedie*, & wheresoeuer he fled.

There is no place where God is not present, in his mercie or iustice; and whosoeuer seeketh him in faith and faith-
full

The children of God banished, finde Gods fauour euery where.

full prayer, findeth him euery where: if they pray vnto him, he heareth them.

If then thou be vniustly banished, or lawfully escaped danger, by forsaking thine owne Countrey, and art in any forraigne and strange Region: Be mindfull of the mercies of God towards thee; and acknowledge that it is he that hath deliuered thee, and who will giue thee meanes, to liue among a strange people; Then mayest thou thinke it thy home: for where a man is well, there is his Countrey.

And, admit thou be enforeed to become a seruant, or a slaue in forraigne parts for thy reliefe; yet, if thou truly feare, and sincerely serue God, thou art his free man. Therefore make thou this thy banishment (by thy patience) a token and mark of thine integrity.

And, if thou remember any
griuous

Where
GOD is
with a man,
there is his
home.

griuous sinne, that thou hast committed in thy natie Countrey; thou mayest as well repent it in thy banishment, and more freely (if it may be so said) then in thine owne Countrey: for, among strangers there is not such oportunitie to sinne, as among familiars: There is no time, nor place, wherein a righteous man can be barred, or preuented, of seruing the Lord, as well in the Wildernesse, as in a Chamber, as well in companie, as alone; for, a faithfull heart is neuer idle; it serues God as well in prison as in the Temple. Serue God therefore in feare; be faithfull in him, and thou shalt be comforted as well in the place of thy banishment, as in thy Fathers, or dearest friends house: And if God see it expedient for thee, he will call thee home againe, to the place from whence thou art abandoned, to glorifie him.

A

A man may
repent his
sinnes, and
serue the
Lord in any
strange
Countrey.

*A Prayer for a man banished
from his native Countrey,
for some crime committed;
or enforced to forsake
it, either for feare of
persecution, or of some
mightie aduersarie that
doth vniustly oppresse him.*

O Lord God, power-
full, and onely om-
nipotent, all-see-
ing, and vniuersally wise;
knowing all things, the be-
ginnings, proceedings,
and ends, of all men and
their actions: Thy pro-
vidence and protection,
reacheth from the heauens
to the earth, the Sea, and
to the ends of the world:
So that none can runne, or
be

be enforced to flie vnto the place, where thou canst not finde him out; in iustice to punish him for his sinnes, or in mercy to comfort him for thine owne names sake.

Lord, I acknowledge, that I haue grieuously offended thee, by the manifold sins that I haue done, not onely against thine owne prescript lawes and commandements; but also against the Lawes of my Soueraigne: which hath incensed thy heauie displeasure against me; and in thy displeasure, Man is worthily moued to persecute me, enforcing me to abandon euen mine owne natieue Countrey, for feare
of

of the punishment I haue deserued.

And now Lord, being come into this place of banishment, estranged from, and abandoned of all my friends, familiars, and acquaintance; conuersing among vnknowne people, whose conditions, qualities, and professions, are, as yet hid from me: I doe most humbly pray thee, to be fauourable, and a Father vnto me, in yeelding me reliefe, euen such as thy faithfull seruant *Iacob*, in his flying from his brother *Esau*, desired, & bountifully receiued at thy hands. foode and rayment; and moue the hearts of this people, among whom I
am

am enforced to liue, that I may finde fauour in their sight.

Thou hast promised, neuer to faile, nor to forsake any that faithfully trust in thee: and that though father, and mother, and all friends forsake them, thou wilt be a father vnto them, giuing them their daily bread, which implieth all necessarie blessings for soule and body: and that all things shall worke together, for the good of those that loue thee: As the selling of *Ioseph*; his Mistris false accusation; his imprisonment; all wrought for his aduancement in a strange Land; yea, among a prophane people:

people: So may this my banishment, and liuing among a strange people, worke (by thy blessing) to my comfort.

Thou art vniuersall in thy wisdom, vnsearchable in thy prouidence, mighty in all thy workes, and to whom all people, Nations and tongues are subiect: work I pray thee, that I may either returne to mine own native Countrey, in peace and safety, or that I may enioy here, or wheresoeuer thou shalt be pleased to dispose of mee, meanes to sustaine mee.

Thou art euery where, Lord, and raignest and rulest ouer all people; thou possessest

possessest and disposest all things for all men: The whole earth is thine; the whole masse of gold and siluer is thine; the Cattell vpon all the mountaines, and in all the valleyes vpon the earth are thine, and thine to giue.

Thou gauest *Abraham* and *Lot*, portions of lands, and Heards of Cattell in abundance, in a land wherein they were strangers. Thou blessedst *Jacob* constrained to flee, a poore man only with a Scrip and a Staffe: and thou broughtest him againe, to the place from whence he was constrained to flee, with mighty Droues.

Lord, how mercifully
diddest

diddest thou worke for *Joseph*, abandoned from father; mother, and friends? solde as a Slaue, falsely accused (guiltlesse) imprisoned, yet at last, made the chiefe (vnder a strange King) of a mighty people.

When *Eliab* was enforced to flee from *Ahab* the King; such was thy fatherly care of him, that rather then hee should want his necessary foode, thou appointedst the very Rauens to bring him foode, morning and euening. And comandedst a poore Widow to feede him in *Sarepta*: And because she was poore, thou through thy power and loue, of thy seruant, vouchsafedst to encrease

crease her little oyle and meale, (neere totally consumed) into so great a quantity, as shee had not onely sufficient, abundantly to releue her selfe, and her family, in the extreame dearth and famine: But to pay her debts with the remainder.

When *David* was enforced to flee, from the fearefull fury & malice of *Saul*, thou diddest not leaue him destitute of necessities, euen in the very mountaines and desert places.

O my God, how can I, but assure my selfe of thy like power ouer mee, thy loue towards me, and thy prouidence for me, hauing
recei-

receiued so many sweet testimonies of thy helping so many, whom in their banishments thou hast sustained, and relieued in former times?

Thou art the same God, and of the same power and prouidence: therefore Lord forsake not mee, in this place where I am a stranger, where I haue no friend, no meanes of any constant assurance to be relieued.

Lord let not my sinnes hinder the worke of thy mercies towards me; but pardon all my sinnes, and blot out all mine offences, through the blood of my Sauour *Iesus Christ*, whose merites extendeth to the salua-

saluation of all beleeuers
through the whole earth.

O embrace mee Lord
with the armes of thy mer-
cies, euen here, where I
am a stranger : keepe me
vnder the shadowe of thy
winges ; teach mee wise-
dome ; that euen here I
may seeke thee, and finde
thee ; and may receiue
here such reliefe and com-
fort, as I, here giue glory
to thy holy name, for thine
vnderferued fauor towards
me, Amen.

Lord encrease my faith.

P Comfort

*Comfort and encouragement for
Parents, that are crossed and
griued at the vngodlines and
disobedience of their children:
fit for all Parents to reade.*

It was once
a note of
disgrace
for a womā
to be bar-
ren, and
now many
griue they
haue chil-
dren.

AMong the *Jewes*, it was
a reproach, and a kinde
of shame, for a woman
to be barren: and now in this
our age, many men and women
that haue begotten and borne
children, become griued and
ashamed, that euer they begat,
or bare them, by reason of their
disobedience and vicious liues.

Children are the gift of God,
and a great blessing and com-
fort to godly Parents, if they be
good and vertuous, if they feare
God, and walke in his wayes;
and then can they not but obey
their Parents. *A wise and a
godly sonne maketh a glad fa-
ther: but a foolish and wicked
sonne, is a heauines to his mother.*

When

Pro. 10. 1.

and 17. 25.

When children proue wicked, disobedient, rebellious, and refractarie, it is the greatest griefe vnto godly and religious Parents, that any earthly crosse or affliction can yeeld: for as the comfort is great vnto a man to beget sonnes and daughters, whom God hath chosen to encrease the Kingdome of Christ: So contrarily, a greater griefe there cannot be vnto him, then to obserue his children, enclined to be members of Sathan or Antichrist: Especially when a godly Father hath endeououred through a godly and religious care, to educate a sonne in the true feare and knowledge of God, & yet to see him to proue wicked and vngodly.

But, thou that art thus afflicted through the wicked and irreligious course of a rebellious sonne, after all the good meanes thou hast vsed to reduce him to obedience, & the feare of God:

P 2

Consider

Rebellious
children
greatest
griefe.

Though
parents be-
get and
beare chil-
dren, they
cannot
make them
good.

Consider with patience, that although God haue giuen thee power to be his Father, in begetting him, and to his Mother to beare him: yet neither thou in begetting, nor shee, though she nourished him in her womb, did giue him either forme or life: How much lesse canst thou or she forme or frame his minde to vertue and godlinesse? thou mayest giue good & wholsome counsell vnto his eares; but thou canst not infuse grace and goodnesse into his heart: yet it is thy duty to doe thy best endeavour, to giue him good and godly counsell; with faithfull prayer to God, that hee will so water the seede, as it may bring forth good fruit: and more the most godly Parents cannot doe.

It is with Parents in their desires, to make their children fruitfull in godlinesse, as it is with the husbandman that co-
ucts

ucts a fruitfull haruest, who manures his ground, soyles it, ploughes it, sowes it, harrowes it; and as neere as he can, keepes and preuents the vermine, from deuouring the seede sowne; yet it is not his labour, skill and diligence, that can make it spring vp: he cannot forme the blade, nor infuse the graine into the eare: Nor so preuent the vermine, but that they will deuoure some of the seede: neither can the most godly Father by his best counsell, make good an vngodly Sonne: Hee may sowe the good seede of the feare of God, vpon the ground of his heart; hee may harrow it with sharpest and seuerest threatens, and may endeavour to preuent venomous vices, that offer to choke the good seede that hee hath sowne: But if his heart be stonie, thornie, or neere the high way of the common sinnes of this world; All his labour,

P 3 care,

Parents
may doe
their best
endeuour,
but it is in
GOD to
make good
children.

The duty
of godly
Parents to
pray for
their chil-
dren.

care, and diligence will proue in vaine; he must leaue the infusion of grace into his heart vnto God, and to worke the practice of godlinesse in him, to whom a godly Father becomes a daily and faithfull petitioner, that he will driue away Sathan, and the swarme of his wicked instruments, from deuouring the good seede, and from sowing the tares of sinne, and the weedes of vngodlines in him.

This corrupt world is so full, and fraught with wicked and lycentious youth, that as soone as a young man or Mayde hath liberty, to enter into the companie and societie of wantons, and vngodly youth, they become commonly so infected with their manners, as they drinke in all kindes of vices, as it were wine, making them many times so drunken with vanities, by examples and lewd enticements, as the best counsell of wisest Parents

The societie of wicked youth, he meanes to make many corrupt.

rents

rents cannot make them, truly sober againe. And to keepe youth in, according to the discretion of prudent Parents, is thought by children, a meere slavery and bondage: so that Parents are many times (as it were) at their wits ends, how they might best manifest their affections towards them: for many of them haue learned now to object against their Parents that sharply reprove them for their sinnes, that *they ought not too much prouoke their children to discontents.* And againe, if they denie them meanes to gad abroad, and to spend with their companions what they list; that *Parents are worse then Infidels, if they will not giue maintenance vnto their children.* Thus the deuill teacheth them Scripture, to defend and to maintaine their sinne.

This is no faigned reproofe of youth in this age: I haue

Rebellious children can make arguments against good Parents out of Scripture.

heard these their obiections with mine eares, grieuous to the heart of a godly Father; that seeth and obserueth; that the more indulgent he is to an euill Sonne, the more lycentious liberty he takes: and the more bountifully he shewes himselfe vnto him, the more hee presumes, and the more hee consumes.

Parents
may not
giue ouer
to counsell
their chil-
dren.

Yet must not godly Parents desist from, or giue ouer the meanes to winne and reclaime a refractarie Sonne, according to the counsell of the Preacher: *In the morning sowe thy seede, and in the evening let not thine hand rest; for thou knowest not whether shall prosper, this, or that, or whether both shall be a like good.*

Parents must be alike instant and industrious at all times; in the morning, euen in the infancie of their children, they must begin to sowe good seede: and at noone, namely in their youth

to

to continue it : and in the evening when they are come to the estate of men , they must not giue ouer. It may be God hath appointed this or that time , or this or that counsell , to take effect.

If nothing will preuaile with him , leaue him to the Law which God by *Moses* hath ordained, for a rebellious Sonne : namely, *If any man hath a sonne that is stubborne and disobedient, which will not hearken to the voyce of his Father, and to the voyce of his Mother, and they haue chastened him, and hee will not obey them; Then shall his Father and his Mother take him, and bring him to the Elders of the Citie, and shall say vnto them. This our Sonne is stubborne and disobedient, and will not obey our admonition: then the men of the Citie shall stone him with stones vnto death.*

If this necessary Law were

P 5

execu-

Deut. 21. 18

The auncient punishment of an vngodly sonne.

Many children for want of publicke punishment grow rebellious.

Late lamentation of some parents.

executed at this day, youth would be more tractable and obedient to their Parents. And now, for want of some competent punishment, to be inflicted vpon them, they haue no feare (many of them) neither of Parents, of God, or man. And Parents (for the most part) are so doting ouer their children, that they will neither themselves punish them, nor willingly suffer the Magistrate, vntill they directly fall vnder the sword of Iustice; and then there is howling, weeping, sorrow, and heauinesse, with wishes, *would God hee had neuer bene borne.*

The lenity of Parents, and liberty of Children, breede many inconueniencies in a good and well gouerned Cōmon-wealth. Nay, the liberty of youth of all sorts, being well considered, cannot but be found a mischiefe where it is (as now in this Kingdome)

dome) permitted ; he that hath but the meaneſt vnderſtanding, and is conuerſant among the multitude, cannot but ſee it, and obſerue it.

Who ſeeh not, that youth as ſoone as they are able to ſin, conioyne themſelues with ſuch as are more expert in ſinning? And learne of them, all manner of vngodlineſſe, pride, drunkenneſſe, whoredome, gaming, ſwearing, blaſpheming ; And yet many ſilly Parents, winke ſo long at their impieties, that at length they ſee many times the glory of their children to come to ſhame. And ſome good Parents would reforme it in time, and cannot. And many fooliſh Mothers are moſt guiltie of their childrens too much liberty, and ſinne ; who, becauſe they haue borne them of their bodies (it may be haue giuen them ſuck of their breſts) they are ſo tender ouer them, as they muſt

Euill youth
a miſchiefe
to the com-
mon welth.

Fooliſh
mothers
moſt guilty
of making
ill chil-
dren.

must want nothing that the fond Mother can shift for : As her breasts were open for them when they were in their swaddling cloathes ; now their purses must be open, to put them into euery new fashion. The Sonne hee must meete such , and such his companions at such a gaming, or such a Tauerne, or such a show : and it were a shame for him, and discredit to his Parents, that he should goe without money in his purse, to spend as others doe. And poore silly Parents, especially the sottish Mother, will make meanes to supply his wantonnesse, till at length the young nouice (turned Gentleman) proceedes swaggerer ; thence raised to a degree higher : takes the title *Roarer*, then turnes hee off all feare of Father, Mother, and all authority. The poore Parents sitting sometimes sighing , for the intolerable expace of their prodigall

digall sonne; then againe they smile, to thinke, and to heare their flattering neighbours, to giue such high commendation of their sonne, a proper, comely, and well clad Gentleman, and like to come to great preferment.

This is the beginning of an vngodly, disobedient and stubborn sonne; and yet all parents that haue a sonne of vile, vicious and dissolute qualities, are not guiltie of their sonnes disobedience; as the father of the prodigall sonne was, who to fulfill the wanton desire of his sonne, gaue him a portion, without respect of the bestowing of it well or ill: how hee spent it, appeares; viciously and vngodly, whereof partly the father was guiltie. As at this day, fathers and mothers are, that seeke their children with portions, wherewith they purchase often times shame and

con-

All parents
not to bee
condemned
though ma-
ny are.

confusion vnto themselves, and grieve and sorrow vnto their parents.

Thou complaineſt of an vn-thriftie, ſtubborne and diſobedient ſonne; conſider how thou haſt bred him and brought him vp: if thou haue done thy duty towards him, in training him as much as in thee laye, in the knowledge and feare of God, and he hath caſt thy counſell behind his backe, and kickt againſt thy godly inſtructions, thou art cleere, and his wickedneſſe and diſtruction ſhall fall vpon himſelfe.

A fearefull example of a father too indulgent, and children ſtubborne.

But, if thou haue beene too indulgent and too fauorable, in reſtraining him from his wicked wayes, remember what beſell vnto *Elie* the Prieſt, and to his two wicked ſonnes *Hophnie* and *Phineas*, whome God diſtroyed in one day; and *Elie* their father hearing of their vntimely death, fell backward
from

from his seate and brake his necke : a fearefull example for a father , that onely vsed no other meanes of raistraining his sonnes , but onely the tender words ; *Doe no more so my sonnes , doe no more so.*

1.Sam.2.24

A wicked sonne of a good father , may liue long in his wicked course of life , but commonly he vntimely perisheth and commeth to a fearefull end, as too many examples are manifested before our eyes.

A wicked son comes commonly to a shamefull and fearefull end.

But lest a good man seruing and fearing God truely , hauing a wicked and vntamable sonne , to whome he hath done all the godly duties of a father, in bringing his sonne to goodnesse , and to a godly course of life , and cannot ; should be too much discouraged and cast downe through sorrow and grieve , that hee should be the father of such a sonne : let him but consider , that his sonne, though

What god-ly parents should doe, when they haue done their best duties to make their children good and cannot.

A good father not to be taxt for an vngodly sonne.

though wicked, is the creature of God, knowne vnto him before hee was formed in the wombe; his beginning, course of life, and end determined by God, and the meanes: and therefore when such a father hath done his vttermost godly endeavour, to make his sonne good by counsell, and findes contrarie effects of his hope; let him onely praye for him: The best and last dutie, that a louing and well-wishing father can shew for the good of his best beloued sonne. If this worke not the reformation of his wicked childe, hee may cast off all sorrowe and griefe for that he cannot reclaime him; and before the world he may iustly disclaime him.

They therefore, that will taxe and condemne such a father, for hauing such an vngodly person to his sonne, are vncharitable, as long as the wickednesse
of

of his sonne, proceedes not of any neglect or knowne error of the father.

Doe we not vnderstand, that most godly parents hauing two or more sonnes, of equall education and equally instructed, that the one proues tractable, vertuous, religious, fearing God, and another cleane contrarie?

Had not *Izaak* by his wife *Rebecca*, two sonnes (borne twinnes) *Esau* and *Iakob*, the one wicked, the other the Elect of God? Shall wee thinke that *Kayne* (that Reprobate) was not as well instructed in the feare of God by *Adam* his father, as *Abel* was? yet the one a murtherer, and the other a godly, religious and milde man. Shall we thinke that *Dauid* instructed not his sonne *Absolon* in the feare of God, though hee became a rebell against his owne father? And what shall we

Good fathers may haue wicked children.

Gen. 4. 3.

2. Sam. 15.

Gen.¹16.12.

we thinke of *Ismael* the sonne of *Abraham*, the father of the faithfull? was it for want of diuine instruction, that he became a fierce and cruell man, whose hand was against euery man, and euery mans hand against him?

Will any man be so iniurious or so vncharitable, to iudge or condemne these godly parents for the wickednesse of their children? doth it not hereby appeare, that good men, notwithstanding all their care & diligence to make them good, may haue wicked children? neither doth it follow, that wicked men haue alwayes vngodly children: It is God, who as hee formes the bodies of good and bad in the wombe, so he frames the mindes of such as he intendeth to make the vessels of saluation, and giueth them the meanes to become wise in him, religious and faithfull in him;

yet

Wicked
men haue
not alwayes
vngodly
children.

yet yeeldeth he the libertie of his word equally alike to both: but they haue not both equall grace to imbrace and to practise it alike.

Idolatrous *Abaz* had religious *Hezekiah*: good *Hezekiah* had wicked *Manasses*; wicked *Amon* had godly *Iosiah*; *Iosiah* idolatrous *Iehoahaz*.

Infinite are the examples in all ages, showing that good men haue had wicked children, and wicked fathers good sonnes; that no man should presume vpon the towardnesse, or dispaire of the vngodly beginning of his children; but to commend both, to the goodnes and prouidence of God in faithfull prayer; vsing the meanes, leauing the wicked to God, in prayer for their reformation, and the godly to him, for continuance and perseuerance vnto the end: in whose secret counsell it is determined what shall be

2. King 16. r

3. 23.

2. King. 10.

21. & 21. 18.

& 22. & 23.

Godly parents may haue wicked, and wicked parents good children.

be the end of them, that feare
not God, nor reuerence man.

*A Prayer to bee vsed of godly
parents, for the reforma-
tion of vngodly and diso-
bedient children, and for
patience; not ouermuch to
afflict themselves for the
stubbornesse and disobe-
dience of a wicked sonne.*

O Gracious, merci-
full, powerfull, &
euermore louing
Lord God, the Creator
of all man-kind; to whom
thou giuest, and into
whome thou infusest di-
uers and seuerall portions
of vnderstanding, wit,
wisedome and grace; and
none by nature can attaine
vnto

vnto the least measure of these blessings but by thee: Fathers thou hast ordained to beget , and Mothers to conceiue and beare fruite , to the increase and multiplication of humane kinde ; but it is not left vnto the power of parents , to propagate grace in their seede.

Seeing then good Father, that thou hast giuen vs power to propagate their earthly and carnall parts , (yet all formed by thee in the wombe) and hast reserued vnto thy selfe , the disposition of their mindes and affections : So I humbly pray and beseech thee , to dispose the inclination of
them

them whome thou hast
giuen me power to beget;
& beget in them good and
godly desires; reforme the
vngodly life and conuersa-
tion of that disobedient
and vngodly son of mine,
whose behaviour is much
griuous vnto me; and I
doe confesse, that mine
owne sinnes haue prouo-
ked thee to anger against
me, and thy displeasure
appeareth, in that hee
whome I receiued, in
hope to be a comfort vnto
me, and the staffe of mine
olde age, is become, not
onely disobedient vnto
me, but as it were, rebel-
lious against thee and thy
counsell.

Thou art a God righte-
ous

ous & absolutely holy, hating iniquitie; & it cannot be hid from thee, how I haue neglected the training him vp in thy feare: Yet thou also knowest O Lord, that I haue laboured and endeououred by my best counsell, to winne him to the feare and seruice of thee; if it haue beene in vaine, thou hast wisdom and power to supply in him, what is defectiue in me to giue him.

I haue endeououred to make him to know thee and to walke in thy wayes; but he hath contemned mine instructions, and cast my counsell behinde his backe: hee will not vnderstand, that thou art a
God

God of power to punish him, or a God of mercie to comfort him, if he returne from his sinnes, to the obedience of thee.

Lord, it is onely in thee to reclaime him as thou didst the prodigall sonne, whome thou vouchsafedst to receiue vnto mercie, after his long going astray; whereby it appeareth, that no man erreth so farre, but thou canst recall him; O recall this mine erroneous sonne, reduce him into the feare of thy great name, and make him one of the sheepfolde of thy Saints.

He is the worke of thine owne hands O Lord, though I wretched man
begat

begat him in corruption,
his mother conceived him
in sinne; and bare him in
miseric; yet are these
no hinderance to the
worke of thy grace in him:
For what is, or hath bin
the man that hath not
had the like corrupt be-
ginning? thine owne be-
gotten Sonne excepted.

Enoch that walked vp-
rightly before thee, *Abra-
ham* the father of the faith-
full, *Eliab* and *John Baptist*,
and all thine Elect vessels
came by nature of the
same corrupt seed, as hath
this (though) my vngodly
sonne.

Thou wert pleased to
sanctifie these fore-fathers
of ours, whome if thou
Q hadst

hadst left vnto themselves, they had beene as this my sonne, ready to lift vp their heeles against their parents and thee.

Lord, giue thou grace, wisdom, faith and obedience, vnto this my sonne: these are thine, and onely thine to giue.

I, indeed haue beene, as the hand to giue him (from thee) food for his body, whereby, by thy blessing he hath beene corporally sustained and growne strong in the flesh, though weake in spirituall graces, which are not in me to instill into him, nor bestow vpon him.

He is indeed of the polluted seede of offending

Adam:

Adam: yet maist thou be pleased, and I humbly pray thee to accept him into thy fauour; instructe him in thy feare, indue him with heauenly knowledge, and a perfect faith in thee; and guide him by thy grace, in a godly, religious and sincere conuersation; that he may cease to doe euill, and cleaue vnto that which is good; then shall hee serue thee, and I shall prayse thee for his reformation and saluation.

Let neither his finnes nor mine O Lord, any more prouoke thee to anger, lest thy seuerer iudgements should fall vpon him, and shame and

Q²

griefe

griefe vpon vs his parents :
but his repentance shall
be our comfort , and wee
shall reioyce in his con-
uersion , and not onely we
his parents , but all the
godly shall reioyce at his
returne into the spirituall
Societie of thy Saints.

Graunt it gracious
Lord God, for thy Christs
sake, whose righteousnesse,
accept as his righteous-
nesse , and thy sonnes me-
rits for mine and my sons
many finnes. Amen.

*Lord increase in him the holy
feare of thy great name,
faith, and obedience vnto
thee, and giue me grace with
patience and prayer, to wayte
his holy reformation.*

A perswa-

A perswasion to patience, in the crosses that often fall betweene man and wife, fit to be considered of married folkes for their mutuall comfort; with counsell to such as intend to marry.

THere is no man or woman fit for mariage estate, that is ignorant, and consider not of the causes for which that holy estate was instituted of God: But now in this latter age, many rashly enter into it, neither knowing the causes rightly, nor vse it reuerently, which is the occasion of many breaches, betweene man and wife.

In former times men and women were onely married; but now boyes & gerles, that onely feeble by natures instinct, that mariage is a pleasant life, and are onely led by that lawe of lust, to runne and rush headlong into that sacred estate,

They that marry ought to knowe why mariage was instituted.

Where formerly men and women were onely married, now boyes and gerles.

without feare or wit; like a barde horse into a battle : not fore-seeing nor considering the dangers and troubles they runne into; which holy estate ought not to be vndertaken, but with highest reuerence vnto, and in the feare of God the author of it.

Carnall
respects in
marriage
commonly
leade men
and women
to mary.

Many onely consider, that God created man male and female, the man for the woman, the woman for the man; and consider not the sacred vse, nor the institution of mariage: they looke not into the beginning how God created man, and the woman of the man, to the end they two should by this coniunction become one, and of one heart and one minde in two bodies: they can peradventure saye, that indeed, the woman was made of the ribbe of the man; but that, that bone became flesh of his flesh, and by that meanes they two be-

came

came one, they cannot conceiue; and yet will aduenture, without either examination or consideration of the danger to take a wife, and the woman a husband; their least duties to God, not learned of them at all nor considered.

Hastie mariages, bring commonly as hastie repentance: not that praise worthe repentance for sinne, but for the sorrowe their vnaduised mariage hath brought them vnto; rashly vnder taken without asking counsell of God, whence doe spring all the troubles, iarres, brawles and discontentes betweene the man and the wife, thus vnaduisedly coupled together.

But man and wife conioyned together in the Lord, namely where they onely aime to liue together in his holy feare, and humbleness of heart in a liuely faith, craue his holy fauour and fatherly direction, to guide and

Hasty mariages bring
hasty repentance.

The true course how
man and wife should
conioyne themselves
in holy marriage.

gouerne them; and after due reuerence vnto the Lord; they yeeld mutuall and godly loue one to another; with due obedience to God; and after, one to the other; labouring to keepe peace, vnitie, and concorde betweene themselves; in ayding, helping, cherishing & sustaining each other, in pouertie as in riches; in sickenesse as in health, and be of like godly affection one towards another; with daily mutuall prayers to God; that he will giue a blessing vnto them: they may assure themselves to liue in plentie and peace; and whatsoeuer crosses, troubles or afflictions befall them, they encourage one the other in the feare of God, to beare them together with equall patience; and whatsoeuer blessing they receiue at the hands of God, they together giue thanks for the same.

These married folkes thinke

it

it not sufficient (as many doe) to ioyne hand in hand, a token of their intire affections one to the other; but heart with heart in the feare of God, neuer to be disioyned, vntill death deuide them.

But how can hearts be truly ioyned together, that are of contrarie dispositions, as many proue to be, that make shewe of a godly loues beginning? can bitter and sweet? can loue and hatred? can ioye and grieve dwell together? and how can hearts contrarily affected comfort one the other in the Lord? can a truly louing wife reioyce to see her husband grieue? or can a religiously kinde husband sing seeing his wife lament? will they not rather enquire the cause of each others sadnesse, and seeke the meanes to remoue it? their ioye & sorrow should be one, as they are one, they should beare equally one ano-

Q5

thers

*Not ioyning of hands but hearts in the feare of God.

Hearts contrarily affected can neuer be ioyned together in the Lord.

thers burthen, and neuer to be bitter one towards the other.

It is against the nature of man to hurt wittingly or wilfully his owne flesh, but rather to vse all meanes to perserue it : and therefore as man and wife by this sacred coniunction, are of twaine, made as it were one intire bodie, though disiunct in person; how can the one seeke to hurte the other, but they must both feele the smart?

Discorde
betweene
man and
wife a great
crosse.

Discorde and dislike betweene man and wife, is a crosse of all crosses, a grieve of all griefes, and a miserie aboue all miseries vnto either partie fearing God : for, as peace and concorde betweene them, buildeth and establisheth the house, so quarels and brawles turne it vpside downe.

Peace and *loue* twixt man and wife, makes bitter waters sweet; but *hatred* and *iarrs* bring best things out of taste.

The

The good agreement between man and wife, is one of the three things commended by God and man, and the contrarie condemned of both. If the loue and vnitie of brethren bee so sweete and pleasant a thing, as that *David* compares it to the most pretious oyntment; what may be thought of the mutuall loue and godly agreement betweene a man and his wife, when as either of them is to forsake father and mother, brother and sister, and all friends to betake them each to other?

A miserable thing it is, and (aboue all other former times in this our age) to be lamented; to see and obserue, and many times to feele the discordes and quarels, that arise betweene the husband and the wife, the one snarling at the other, as dogges about a bone: Trifling things and matters of no moment, often times moue each
against

Eccl. 25. 1.

The loue of man and wife a most pretious oyntment.

Small matters in these dayes breedes quarels between man and wife.

Many are the complaints between man and wife.

against other, in words vnseemly, to vpbrayde, and very vnchuilily to checke and taxe each other, to the great offence to God, the Author of that holy Coniunction, to the great disturbance of the whole family, and to the euill example of others.

Who is it that hath not heard (or beene personally acquainted with) the complaints of diuers married folkes of both sexes? The man exclaiming against the woman, the woman against the man; As if they were not onely, not of two, made one flesh by that sacred and mysticall vnion: but that they were of two contrary kindes; the man a Tyger, the woman a shee Beare.

There is no discord; to that betweene man and wife; nor harder to be appeased, where in deede there should be no loue, to the loue betweene man and wife, nor harder to be broken.

ken.

ken. But no meruaile, though
it thus fall out now in this last
age; for when there were but
two; one man, and one woman
in the earth, did not one accuse
the other before God? *Gen. 3.*
And shall we think, that he that
seduced them, will be lesse dili-
gent to make dissention, be-
tweene man and wife now? He
tels the man: *Thy wife is of a
fiere stomach, she hath a tart and
curst tongue:* And suggests vnto
the woman; *Thy husband is a
froward man. How canst thou
brooke him?* Thus labours hee
to set enmity between man and
wife, as God set enmity between
man and him in the beginning.

And such is humane frailty,
as it is easily moued to things
euill, as to strife and debates,
without much setting on, but
hardly to peace and concord, by
best counsell.

The stronger should beare
with the weaker, and the wea-
ker

Whē there
was but
one couple
in the
world, one
accused
the other,
much more
now.

A preposterous government where the foot guides the head.

The Scripture condemnes the woman to be more apt to giue offence then the man.

ker should subiect her selfe to him she ought to obey : but we see many times, and among many married couples, that this superiority and inferiority is become preposterous ; the foote would either guide or controule the head , and the head must giue way to the heele, or else the head shall haue little rest.

Neede wee seeke *Palestine*, for proud *Iesabels*; for enticing *Dalilahs*; for mocking *Michols*; Scolding *Zipporahs*; lustfull *Rabels*? or *Egypt* for wanton wiues like *Potipbars*? They are pittifully and plentifully found nere home.

The woman in deede is said to be first in the transgression; and the Scriptures in many places, testifie that the woman is most proane to giue cause of offence; yet not to be taken so generally, as if there were no women, as worthy commendation as worthiest men: Neither are

we

we so to iustifie men in generall,
as if there were none, to be in
this point condemned as well as
the women: for either may giue
equall cause of offence to other;
And the woman to complaine
as well of the man, as the man
of the woman: but the woman
the weaker.

Haue not many good wo-
men foolish and sottish *Nabals*,
brainfick *Lamechs*, some lasciu-
ious *Rubins*, others furious and
contentious *Ismaels*, hating and
quarelling with euery man, and
euery man hating and disdain-
ing them? Some poore wo-
men haue drunkards, some
spendthrift-Gamesters, some
following Harlots, and the like:
this must needs enforce the
weake woman to speake: yet,
be her reproofe neuer so faire
and gentle, doth it not often-
times beget in such vngodly
husbands, cursing, swearing,
rayling, reuiling, and sometimes
blowes?

The man
not excu-
sed.

Wiues of-
ten cum-
bred with
idle and
vnthrifric
husbands.

Contentious women
drives
their husbands oft
out of the
house.

Pro. 27.15.

Cap. 21.9.

Man and
wife ought
mutually
to examine
themselues
before they
reprooue
each other.

blowes? Some women also are so selfe conceited of their owne wit or worthinesse, as doe the husband what he can, hee cannot be free from brawles, that many times drives him out of his owne house. Her contentious words, are like the continuall dropping of a rotten house, wherein a man can neuer lye dry. It is better to dwell in a little corner of the house in peace, then in a Palace with such a contentious woman.

Now then thou man, that thus complaine of the euill of thy wife, and thou woman that thus exclaime vpon the distastfull course of thy husband. Take either of you a strict view, and seriously examine your owne seuerall wayes, and be not partiall. Be not so quicke sighted, to pry into the fautes of thy wife, and to rest blinde in obseruing thine owne. And thou wife, be not so clamorous

against

against thy husbands imperfections; and yet to flatter thy selfe as if thou needest not to reforme thine owne errors: and then, as the accusers of the woman taken in Adulterie, and brought to *Christ*, were willed, if they were guiltlesse, to cast stones at her; and being all in their owne consciences faulty; in as great sinnes; they became silent, and secretly departed. So, no doubt, if thou man be innocent, thou mayest iustly complaine against thy wife. And thou woman, if thou be faultlesse, thou mayest lawfully taxe thy husband: but, if it appeare to either of your consciences, that you are both faulty; be both silent, and passe by one anothers infirmities; and be at peace.

But heere is the mischief: the wife iustifies her selfe; she hath done what shee can to please her husband: but he is still so froward, so testie, and so cholerick

Man and
wife must
be equally
content
with their
lot.

lerick, as shee were better to be out of her life, then to liue with him. Thou woman, thou tookest him, to loue him, and to dwell with him, were he better or worse. And thou must now take thy lot (being hard) as well with patience, as thou couldest embrace it (if it were most pleasing) with delight. And thou man, that thinkest thou hast the frowardest wife of any man in the world; remember shee was of thine owne choyse; Thou tookest her for good, if shee be become worse then shee was, thou hast beene an vnprofitable guide vnto her: thou hast bin either too obsequious vnto her, in giuing her too much her will, or too bitter vnto her, procuring her hatred.

The humours of many men in the beginning, are, to be so fond, as their daliance cannot be sufficient in priuate, but they must discover it in publicke; a
seeming

seem
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too fe
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Than
in de
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dries
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God
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seeming pleasant beginning, yet often presageth a sorrowfull ending. No violent thing continues long : and therefore, although loue be the most commendable among all other *graces*, yet if this kinde of loue be too seruent, it lasteth not long; it is but as a morning dewe; as was the loue of *Amnon* towards *Thamar*: But where true loue is in deede, it springs from an higher fountaine, which neuer dries vp. That loue betweene man and wife, that begins, continues, and ends in the feare of God, couers the faults that each may commit against other, and keepes all iarres, quarrels, and controuerfies, out of the house.

But, a grieve of griefes it is to see, many, and many times men and women to come together, in such seeming sweet embracements, as if they were about measure affected one towards the other. And yet stay but a little

Many seem fond in the beginning, that quickly growe colde.

2.Sam.13.

1.Pet.4.8.

Vnequall
matches
seldome
prosper
long.

Pro. 18. 22.
19. 14.
Men and
women
ought to
pray to
God to di-
rect them,
before
they con-
clude ma-
riage.

little while, and you see a cloud of controuersies fall betweene them; and then their loue turnes to hatred, their former mutuall kindnesse, to crosses and curses.

And whence ariseth this suddaine distraction, but originally from Sathan, who moueth, and maketh mariages, as farre as in him lyeth, betweene vnequals, which may import many inconuenient matches, not made in the feare and reuerence of God? great inequality of yeares, and much difference in estates, cause often disparagements.

Houses and riches are the inheritance of Fathers: but a prudent and vertuous wife, is the gift of God; And, he that findeth such a one: receiveth a fauour from the Lord. But how can any man thinke that God will bestow such a fauour vpon him without asking? *Abrahams* seru-
uant that was but put in trust to
get

get a v
fters
and as
head is
as to t
hand
clude
sight:
Lord,
in the
Lords
sough
taine
mayd
God
Th
gun
God,
deth
earth
of hig
choy
either
crosse
both
for v
ginni

get a wife for *Isaack* his Masters sonne; went not rashly, and as the proverbe is, *bandouer head* in this weighty businesse, as to take the first that came to hand, as many doe, that conclude the match at the first sight: But hee prayed vnto the Lord, to send him good speede in the choyse; and wayted the Lords providence; and besought him to shew him certaine probable tokens, that the mayde *Rebecka*, was she whom God had appointed for *Isaack*.

Gen. 24. 12.

That businesse which is begun with faithfull Prayer to God, seldome or neuer succedeth ill. And aboue all other earthly occasions, there is none of higher importance, then the choyse of a wife, or a husband, either of them being an assured crosse, or a comfort, as long as both of them doe liue: And for want of this heauenly beginning (faithfull Prayer to God)

The choyse of a wife or husband, is a matter of great moment, lightly regarded.

God) it many times comes to a hellish ending ; which may be a motiue to stirre vp men and women, intending to entertaine this holy estate, to craue direction, and wisdom from God, both for their choyse, and peace in that estate.

And because many already coupled together, seeme discontent, and afflicted in minde, at their mutuall crosses , now past reuocation; They must be content to make a vertue of necessity : namely, to vndergoe the burthen , that the one vnkindly layes vpon another, and to pray either that God will ease it, or giue them patience to beare it.

A Prayer

*A Prayer fit to be said by man
and wife together, or by
either of them, at
any time in
private.*

O Lord our GOD,
most mercifull and
louing Father in
Iesus Christ: vouchsafe, as
it hath pleased thee of thy
great mercy, to conioyne
vs man and wife together,
according to thy holy in-
stitution in the beginning;
So let our hearts be truly
conioyned vnto thee, in a
liuely faith and true obe-
dience: And so frame our
affections one towards
another, as there appeare
no cause of breach, of our
sincere

sincere mutuall duties to the offence of thee. But by thy blessing wee may (as long as we liue) endeouour to preserve and maintaine peace and vnity betweene our selues, being a thing pleasing vnto thee.

Endue vs both Lord with thy grace & heauenly spirit, that as thou hast by thy holy ordinance, of ~~wayne~~ now made vs one: so our hearts, affections, and enclinations, may be euer one, not according to our naturall dispositions, but answerable to thy blessed commandements, that wee giue no cause of offence each to other: and that wee may euer endeouour to continue perfect, and

and mutable in our mutual loue, which we by nature cannot doe : for wee are corrupt, and sinfull of our selues, and alwayes most enclinable to forbidden things.

We haue also, O Lord thou knowest, a subtile and malicious aduersarie, who striueth to crosse in vs all good desires, and to peruert our best duties ; to raise discordes, debates, quarels, and as much as in him is, to breake the band of fidelity, which we made each to other before thee.

He began thou knowest O Lord, with the first couple *Adam* and *Heuah*. It was he that seduced the woman, and shee by his
R meanes

meanes betrayed the man ; and so subuerted their blessed estate of innocencie, and made them subject to all kindes of miseries, and their posterities : whereof we thy poore seruants are feeble, and sinfull members.

And as he began in malice and subtilty, to betray our first Parents ; So is he alwayes busie, to sowe the seedes of debate and strife betweene vs. But Lord, preuent him, and assise vs by thy power, that we may haue power to resist him, and all his suggestions and tentations. Then, as thou (Lord) hast ioyned vs together ; nothing shall seperate our mutual

tuall loues, but Death.

And forasmuch (Lord) as this estate (though in it selfe honorable) may bring vpon vs many troubles, crosses, and afflictions incident to marriage estate in the world: yet by thy fatherly blessing, we shall be able to vndergoe them with patience, or to auoyd them with thankfulness.

It is not in vs, in our wisedomes, strength, or policies, to preuent or auoyde the infinite troubles and vexations, which this estate bringeth with it: Therefore we humbly pray thee, O Lord, to endue vs with wisedome frō aboue; that whatsoeuer thou haue determined, shall

befall vs ; be it pouerty or plenty, sicknesse or health, weale or woe, we may embrace the one with patience , the other with thanks; And in both, support vs in thy loue ; guide vs by thy grace, protect vs by thy power, and provide for vs in thy prouidence.

If pouerty or want affaile vs, supply our necessities ; if riches encrease, make vs thankfull, and alienate our hearts, from too much loue of them; If sicknesse or any corporall infirmity ceaze vs , be thou our Physician to cure vs; If health continue, leaue vs not in security, but giue vs watchfull hearts , to wayte the time of thy visitation ;

tation ; If the fruits of our bodies encrease , encrease to vs the meanes to sustaine them , both with corporall & spirituall necessities.

And prepare vs for the day of our departure out of this mortall life ; and in the meane time so season vs in all heauenly and diuine knowledge, with true faith and perfect obedience vnto thee, as that day may be vnto vs, the first day of our euerlasting Sabbath.

Be thou also wee humbly beseech thee, O Lord, a continuall guide vnto vs in our calling: Blesse vnto vs , and vnder our hands whatsoeuer we endeuer to

R 3 performe,

performe, in thy feare, and let thy blessing be vpon all that appertaineth vnto vs.

If enemies seeke to molest vs, to trouble vs, or to hurt vs, preuent them of their euill deuices; and graunt that wee giue no cause of offence to any, nor be stirred vp to reuenge vpon euery light occasion; but vpon all occasions to leaue the reuenge to thee; And that we may seeke to maintaine peace with all men; to loue our neighbours, to comfort the comfortlesse, and (as farre as thou shalt be pleased to enable vs) to helpe, succour, and relieue the poore and needie; and to doe vnto other
men,

men, as wee desire other men to doe vnto vs : To guide and gouerne our family in thy feare; to frequent the places where thy holy word is preached, seeking the Kingdome of Iesus Christ ; and to doe all other holy duties , according to thy will , vnto our liues end, Amen.

*O Lord encrease our faith,
and our mutuall loue one
towards another.*

*How the Husband ought to be-
haue himselfe towards his
discontented Wife.*

IT is before shewed: and there is none that is , or ought to be (of either sex)

R 4

igno-

The man
is the wo-
mans head,
and the
woman a
principall
member of
that head.

Ephe. 5. 33.
The loue
of a man
towards
the wife,
consisteth
in comfor-
ting her.

ignorant, that the man and the wife are of two distinct persons, made one entire mysticall body: The man the head of the woman, and the woman a principall member of that head, whom she ought to obey.

In the head, is, or ought to be reason, wisdom, iudgement, and all other gifts, whereby it may rightly guide, and direct the inferiour members, and the whole body.

Therefore thou man that hast taken a wife, and made her a member of thine owne body, thou art bound to loue her with a perfect loue, according to the counsell of the counsell of the Apostle, who spake by the spirit of God. *Let every man loue his wife as himselfe.* And this loue consisteth in cherishing her, in giuing her competent maintenance, in defending her from danger, as thou thy selfe desirest to cherish, maintaine, and

and defend thine owne person. Thou must dwell with her, thou must doe vnto her all such duties, as that holy estate whereunto you haue beene both called, and as the faith plighted each to other requireth. And thou husband, thinke not that because she is the weaker, and made subiect vnto thee, that thou therefore shouldest neglect her, or tiranize ouer her; but to be so much the more tender ouer her, by how much she is weaker. Thou must loue her, as Christ loueth the Church (whereof thou art a member) and gaue his life for it.

1. Pet. 3. 7.

And thinke not, that because thy wife hath some infirmities, that therefore it is lawfull for thee, to loathe her, or leaue her; for, if Christ should so deale with his Church, or with thee, a member of it, as to cast it, or thee off, for the blemishes of it, who could be loued of him?

A man ought not to leaue his wife, because of her infirmities.

Bitternes
may moue
the mee-
kest wo-
man.

Let not therefore euery fault that she commits in her weaknesse, cause thee to be bitter vnto her, in words, gesture, or deedes; for by this meanes, thou mayest cause the meekest woman to become like one of the *furies*: But dwell with her, as a man of knowledge, in passing by her infirmity; for, if thou loue her, thou wilt not obserue (at least reprove) all that shee doth, through weakenes, against thy liking.

How the
Husband
ought to
behaue
himselſe
towards
his Wife.

If her faults be wilfull, and in thine opinion grosse and intollerable, such as by nature thou seemest not to be able to beare; Shew not in thy hastines a more grosse infirmity, in being too furious: but reprove her with meekenesse; admonish her gently; Let thy corrections be comfortable counsell; strike her not, for it is the greatest reproach in the world, for a man to beate his wife: And it is the

way

way in deede (though she loued thee before) to cause her to hate thee. And what gaynest thou by thy seuerity, but a heape of coales vpon thine own head?

If thou canst reclaime her by counsell, thou shewest great wisedome: If thou canst beare with her faults, so they be not capitall against God, thou shalt be commended of all good men for thy patience.

If neither reproofe, nor counsell, nor conuiencie, will bring her to obay thee, yet art thou not to leaue her: But consider seriously with thy selfe, whether the cause, or some great part of it be not in thee, whereby shee is moued to speake, or doe that, whereat thou takest offence.

Art thou not a Gamester? art thou not Prodigall of thy purse? art thou not idle in thy calling? art thou not often in
Tauernes,

A mans
greatest
commen-
dation, is,
to win his
wife with
meekenes.

A husband
must thus
examine
himselfe.

Tauernes, Ale-houses, in lewde and suspicious companies, consuming that vpon strangers, which should maintaine thine estate and family, when peradventure thy wife and children languish in penurie at home? hast thou not, or dost thou not purpose to make away some things that thy wife brought thee (goods or lands) against her will?

Men most faultie are aptest to abuse their wiues.

If any of these occasions moue her; thou hast reason to beare with her, and more reason to reforme thy selfe: for, commonly men thus giuen ouer to these vngodly courses, are most apte to abuse their wiues: if thou be innocent & free from these, and thy wife through her vnciuile and immodest cariage towards thee doe abuse thee, and neither counsell nor kindnesse, gentle intreatie, nor seuerest threates will calme her, thou must sit downe by it in silence,

lence, and saye, *It is my crosse
and I will beare it.*

The best course thou canst take to remoue this inconuenience, is for thee to giue good example, to liue vertuously, to serue God, and to praye with her, and for her, to repent thee of thy sinnes vnfainedly, and suffer these domesticall and household crosses patiently. Be not wilfull nor too wise in thine owne conceite, as to thinke thou canst tame thy wife more by tyrannie then tractability; & search, and peraduenture thou shalt finde thine owne faultes as great or greater then hers: If thou could as well see thine owne as thou obseruest hers, thou wouldest acknowledge thine owne sinnes hath caused her to become a trouble vnto thee: reforme therefore what is amisse in thee, and thou shalt finde a comfortable issue of thy good endeaours and prayer.

A Prayer

How a husband should behaue him selfe, that hath an vnkind wife.

*A Prayer to be said often of
a man, who hath a wife of
refractorie conditions.*

O Gracious Lord
God, mereifull
and euer-louing
Father in Iesus Christ,
who hast the disposing of
all hearts, the working
and setting of all good affe-
ctions in man and wife,
the one towards the other!
Thou art the Father of all
that loue thee; the keeper
and helper of all that come
vnto thee in a liuely faith,
who receiue comfort of
thee in whatsoever trou-
ble or affliction.

I humble my selfe before thee, and pray thee in the name of Iesus Christ, to pardon and to forgiue me my sinnes, the ground of all my troubles, the greatest whereof O Lord, I finde to be the vnquietnesse of my wife and her infirmities: thou gauest her me, and I tooke her for a helper; but thou seest she sheweth her selfe rather a crosse then a comfort vnto me, to the griefe of my heart; and the more, by reason we offend thee by our contentions.

Lord, consider her weakenesse and her infirmities, and giue her wisdom and grace to reforme them.

The

The corruption of nature O Lord, is strong in vs both : in her to commit things grieuous vnto mee; in me too great and vnadvised reproofe of her: Lord, vouchsafe vnto vs both thy holy Spirit; worke in vs conformitie and obedience to thy will, & patience to beare one the others weaknesse.

I cannot Lord, excuse or cleere my selfe of deseruing thy iust displeasure towards me, by reason of mine owne sinnes; but must and doe confesse my selfe worthily crossed by her, that should haue bin my comfort: for how can I expect obedience of her
that

that is by nature weake ;
when I my selfe that
shoulde shewe more
strength, obey not thee ?

O Lord , reforme in me
whatsoever thou seest im-
perfect ; then maist thou
in mercie be pleased to re-
forme her.

We came not together
Lord , without thy proui-
dence ! wee were conioyn-
ed by thee , and by thee
commanded to loue and
to cherish one the other ;
wherein as we haue both
come short of our duties
through our frailties ; so
we both feele the bitter-
nesse of the breach of our
duties eche to other
which thou hast comman-
ded : O take from mee
Lord

Lord , whatſoeuer . iuſt
cauſe ſhee may obieſt a-
gainſt me , in defence of
her pretended diſcontent-
ments ; and ſeaſon her
heart O Lord, with meeke-
neſſe , humbleneſſe , pa-
tience, peace and loue.

Let neither of our na-
turall infirmities O Lord,
nor Satans praſtiſe and
malice, moue or make any
more contentions , qua-
rels or debates betwixt vs :
but as thou haſt made vs
by thine holy ordinance
one , ſo let our loues,
mindes and affectiones be
one ; that wee may hence-
forth liue louingly , peace-
ably and religiously , in
thy faith, feare and obe-
dience; and truely ſeruing
of

of thee, as long as we both
shall liue. Amen.

*Lord, encrease my faith, and
send vs quietnesse, peace
and lone for euer more.*

*How the wife ought to behaue her
selfe towards her husband,
though he be faultie and hard
to be pleased.*

THe complaintes of hus-
bands of their discontents,
proceeding from the supposed
cuill of their wiues, are not
seene so common, as are the
clamours of wiues against their
vnthrifitie and vnkind husbands:
yet it may be, if they were
equally ballanced, there would
be no great difference in the
weight; but that, commonly
husbands haue more priui-
ledges ouer their wiues, being
their

Wiues
complaints
are more
common
then hus-
bands.

their head, then the wife can challenge, being in subiection to her husband: and the man can more couertly carrie his curbe ouer his wife, then the wife can cloake her least misbehauour towards her husband: though too many of them haue learned to be as tarte with their tauntes, as the husbands can be sharpe in their reprocuing them.

The wife must consider whether shee haue done her dutie before shee complaine of her husband.

But for thee, good woman whosouer thou art, that seemest to haue great cause to exclaime against thy husband; be not too rash in condēning him: consider first with thy selfe, whether thou haue done thy dutie towards him as God hath commanded thee; and as thou thy selfe didst faithfully promise to him, at the time when thou gauest him thy hand before the Lord, and the Congregation: namely,

Hast thou beene a louing, obedient and reuerend wife vnto him, according to the ad-

uise

uife and counsell of Saint *Paul*, who commandeth the *Wife to reuerence her husband*? hast thou endououred to please him in what he hath commanded thee? if he haue reprovied thee, hast thou not rartly replied? Hast thou submitted thy selfe vnto him, as is comely, in, and commanded by the Lord? hast thou kept *the marriage-bed undefiled*? hast thou giuen him no iust cause of offence? hast thou beene ready and done all his honest and lawfull commandes, without murmuring or grudging?

If thou haue not beene defectiue in these duties, and thy husband wrong thee, thou hast iust cause to complaine: But contrarily, if in omitting them thou haue prouoked thine husband to anger, when he would haue beene quiet; if thou haue made him furious when hee would haue beene friendly, and
out

The wiues
dutie.
Ephes. 5. 33

Tit. 2. 9.

If the woman bee faultie, she must reforme before shee complaine.

out of patience, when he would haue beene silent ; thou hast not onely no cause to complaine , but rather speedily to reforme thine owne errors : for as thou art a woman, so by nature thou art more apt to giue offence , then to beare the reproofe of them with patience.

But howsoever the matter stands betweene you , remember he is thy husband , and therefore thou art bound to loue him and to obey him ; hee is thy head and *the vayle of thine eyes* , to preserue thee from danger ; therefore oughtest thou to beare with, & to wincke at his humane frailties : but if they be impieties, thou oughtest not to pertake with him therein, but to reprove him rather.

* It may be , hee may sometimes forget the bond wherein he is bound vnto thee : hee may impart his loue vnto a strange woman , (a grosse offence)
which

A woman
is not to
impart with
her hus-
bands im-
pieties.

which yet should rather cause thee to pitie him then to spite him; for, the shame will be his for euer, though the griefe may be thine for a season: he may be an idle person, a spender, a drunkard, a gamester or the like:

If hee be thus ill qualited, know that many good women are, and haue beene thus yoked, and it is indecde a heauie crosse to a vertuous woman; yet remember thou tookest him for good or bad, for better or worse; and if hee proue worse, then thou didst first conceiue of him; it seemeth thy choyse was not made in the feare of God: thou tookest not his counsell by faithfull prayer before hand; but moued by some outward marke of carnall delight, thine eyes beguiled thee, and thy corrupt heart miscaried thee; and now too late thou hast time to repent,

Many good women
haue had ill
husbands
though a
heauy
crosse.

She that
liues an vn-
quiet life
with an ill
husband,
must pre-
pare him-
selfe for a
better life
in heauen.

pent , but not to repaire thy rashnesse.

Yet make vse of thine vn-welcome lot , seeing thou canst not now auoyde it , nor obtaine a contented life with thy husband ; thinke of , and seeke for a better life and a better portion , and prepare thee for it : and in the meane time doe thine vttermoſt endeauour , by all honest and religious-meanes , to shoue thy promised loue vnto him , and to regaine his loue to thee : if he requite thee not , there is a God that will , to whome thou must daily repaire , and to whome referre thy cause in faithfull and feruent prayer , and he will heare thee and helpe thee.

A Prayer

*A Prayer for the wife that is
unequally yoked with an
unkinde, unthristie, or an
ungodly husband.*

O Lord, whose wise-
dome disposeth all
things, and by
whose power and proui-
dence, all creatures in
heaven and earth, are gui-
ded and governed; and
who in the beginning (for
the mutuall comfort of
man and woman) didst in-
stitute a holy coniunction
betweene them; and ac-
cording vnto the same di-
uine institution, thou hast
conioyned me to a hus-
band, whome I tooke to
be my guide, and as a head
S for

for my defence & comfort:
but Lord, thou seest that
contrarie to my hope, hee
is turned vnkinde vnto me
and vnquiet with mee,
showing himselfe rather
an enemy then a husband.

Lord, I cannot cleere
my selfe of deseruing this
crosse, not onely by my
former sinnes; but in that
I entred into this holy
estate without due consi-
deration, and without
first taking counsell and
direction of thee: I res-
pected more the carnall,
then the spirituall end of
marriage; and therefore I
doe acknowledge that
thou dost iustly inflict
this heauie crosse vpon
me.

I am

I am sorie O Lord,
that I haue beene so forgetfull of my dutie vnto thee, and doe more heartily repent me, for the offence that I haue committed against thee, in prophaning this thy holy ordinance by our discorde and debates, then I doe sorrowe at the crosse that is befallne me thereby.

I doe therefore now in all humbleness of heart, appeale vnto thy mercy, praying thee graciously to consider my weakenes, and that I am a woman, vncapable of that wisdom that should haue guided me, in my choise; and therefore pray thee, not to impute vnto mee as

a faulte maliciously , but
ignorantly done against
thee , and against mine
owne peace and comfort.

But seeing it is my por-
tion, Lord giue me power
and ablenesse to beare it ;
and let me rather imbrace
it , as the meanes that
thou in thy wisdom hast
thought fit to vse , to make
me to know thee and my
selfe the better , and to
cause me to depend onely
vpon thee , and not vpon
carnall helpes.

Lord, I need not disco-
uer vnto thee mine owne
infirmities; thou knowest
them , and canst reforme
them: thou seest also the
errors of my husband;
and although he be bitter

vnto

vnto me, be thou mercifull vnto him, and reclaime him from his transgressions: giue him grace, wisedome, faith and obedience vnto thee; so shall he become a more milde, more carefull, more settled & a more louing husband vnto me, as I heartily desire to become a loyall and dutifull wife vnto him: that so liuing and louing in thy feare, we may both giue continuall thanks vnto thee for thy blessings.

Take away I beseech thee, all occasions whereby offences may arise betweene vs, for thou knowest them, and thou alone canst reforme them: and

S 3 graunt,

graunt, that as it hath pleased thee to make vs one, by that thine holy institution; so make vs one in heart, one in loue, affection and disposition; that we casting off all strife and debat, wee may indeauour our selues to liue religiously and truely obediently in thy sight, seruing thee with a holy and sincere zeale, performing all commanded duties vnto thee about all things, that neither our owne imperfections, nor Satans malice, may make breach of our mutuall peace and concorde, vnto our liues end. Amen.

Lord, euer increase my faith and giue me patience.

A Prayer

*A prayer for forgiveness of
sinnes, and for the neglect
of our duties, in seeking to
know God by the hearing
of his word, and the pra-
ctise of the same, fit daily
to be used.*

O Gracious Lord
G O D , maker,
maintainer & pre-
seruer of all which thou
hast made, both in heauen
and earth; who shewest
the riches of thy great
mercie and compassion,
towards all that in a liuely
faith call vpon thee:
wherefore O Lord , I
come in all humbleness
of heart vnto thy diuine
Majestic , in the name of
S 4 Iesus

Iesus Christ thy Sonne,
my Redeemer, and my con-
tinuall Advocate with
thee; without whose me-
diation, I should neuer
presume to offer vp my
weake and imperfect
prayers vnto thee, for the
least thing wherof I haue
need; much lesse for mer-
cie, hauing deserued so
many miseries.

O Lord, I am a sinner,
and that a most hainous,
vtterly condemning my
selfe, vnworthie to looke
vp vnto heauen, where thy
Throne is; nay, not wor-
thie to treade on the earth,
being thy foot stoole, nor
to be pertaker of the bles-
sings which euery day,
and euery night, at all
times,

times, and vpon all occasions, I doe bountifully receiue at thy hands; the least whereof thou mightst iustly withhold, were not thy mercies so wōderfully exceeding my desernings.

Infinite are mine offences, grieuous are my transgressions, wherein wretch that I am, I haue spent, nay Lord, mispent and wasted my most precious time, which thou hast here afforded mee to liue: a time so much the more precious, by how much it hath afforded vnto mee and to all thy children, the word of truth, thy heauenly light to guide vs, which our fathers (so plentifully) had

not, and yet walked they in a more sincere way of obedience, then either I haue done, or can doe; vnlesse it may please thee to season my hearing of thy word, with heauenly vnderstanding, faith and practise.

Thou O Lord, hast willed me to seeke the Kingdome of thy Sonne Christ, and the righteousness of it: thou hast brought it home vnto vs; euen in my dayes and all the dayes of my life it hath sounded plentifully in mine eares, by the free preaching of the same: Thou hast opened the Booke for euery man to finde it; I haue beene conuersant in the letter, but
haue

haue not so sought the spirituall and comfortable sense thereof, so farre to apprehend it, as truely to knowe thy will reueiled therein; holding it as it were, sufficient if I could but talke and discourse of it, though I neuer regarded to practise the righteousness of it.

O Lord, now at the last prepare my heart so to apprehend it, as from henceforth the true practise of it may be my whole delight; that by a godly industrie and endeaour, I may apply my whole minde, studie and affections, to the attentiu hearing and diligent reading of thy word, vntill I
become

become wise in thee, and righteous before thee; not trusting in a seeming and outward and verball holinesse; but neuer to rest satisfied, vntill I finde the effectuall working thereof in my soule through thy holy Spirit; and an assurance through faith, that my sinnes and my former neglect, through the merits and mediation of my Sauour Christ, according to thy promises in him, be freely pardoned and forgiven me.

Thou hast taught mee
O Lord, to praye, that *I*
may doe thy will here in earth,
as thy will is done in heauen;
and yet such is the corruption of my will, that it seemeth

meth to striue to preferre it
selfe before thy will; & by
this vntamed and peruerse
will of mine, I haue done
all that I haue hetherunto
done, as it were to crosse
thy will, although I haue
verbally prayde, as thou
likewise hast taught mee,
Not to be led in temptation:
I haue not onely yeelded
to euery temptation of-
fered to moue me to sinne,
but haue sought many
(and many times) occa-
sions and opportunities to
sinne; in so much as I haue
turned those blessed *Peti-*
tions which thou hast
taught me to make vnto
thee, for my reformation
and consolation, into
meere wantonesse & sinne.

O

O heauy is thy wrath,
and seuerer are thy iudgements
due vnto me for these my
transgressions and wicked
deseruings: I could not auoyde
thy seuerer sentence of vtter
condemnation, were there
not mercie with thee,
aboue thy displeasure: and
had I not a Mediator with
thee, and such a powerfull
and preuailing Advocate,
as can worke peace with
thee for me when thou art
angrie; what should become
of me? In him therefore O my
God (worthily offended with
me) I fall downe before thy
foot-stoole in his name, for
whose sake thou hast promised
to
heare

heare most grieuous sinners, and to pardon greatest offenders; and the greater the finnes are which thou forgiuest, the greater appeareth thy mercie: my finnes are great, yet farre greater are thy mercies: yet Lord, I haue not therefore the more presumed (vpon thy mercie) to commit sinne, or to omit my dutie, in walking more religiously and vprightly before thee then I haue done. Consider Lord, that corruption hath seduced me, and Satan deluded me, and now I finde that I haue gone astray, and gladly would I now returne vnto thee, neuer to fall backe againe
(assisted)

(assisted by thy grace,) and therefore Lord, extend the Scepter of thy louing fauour towards me, in token of thy reconciliation with me; so shall my heart within me (now cast down for feare of thy iudgements) reioyce and be glad in thee; my soule shall cleaue vnto thee, and therefore Lord, cast the cancelled Bill of my sins out of thy hands into my heart, as an acquittance for all my sinnes, purged through the blood of that immaculate Lambe Christ Iesus, to whom with thee and the holy Ghost, be all honor and prayse for euer.

Lord. euermore increase my faith.

A comfor-

A comfortable conclusion, showing the benefit of afflictions, to the end wee may beare them in what nature or kinde soeuer they befall vs, with the more resolute and godly patience.

IT is before obserued, that God exerciseth all his children with one crosse or affliction or another; not all and euerie one alike, neither in weight, measure or number, which to expresse in perticular, is impossible, for they are without number: yet the greatest and most principall are before remembred, as a preparatiue for euerie child of God to looke for them, and to settle them selues to vndergoe them with patience, when they come: for euerie child of God may be assured, sooner or later to taste of some of them; and that when one trouble is past, to prepare himselfe for another; for commonly
when

Crosses
that men
suffer here
are infinite.

Why God
afflicteth
his chil-
dren here.

Pfal. 42. 7.

One trou-
ble calles
for another

when one crosse is gone another comes. God will not leaue his children idle, and to liue in carnall securitie here, lest they should forget him, and so turne his fauour into wantonnesse.

Therefore saith *David*, *As one deepe calleth another deepe by the noyse of the waters*, so one affliction calles for another. Sinne calles for sicknesse, sicknesse for pouertie, pouertie for enemies, enemies for contempt, vexation and slaunder. If thou haue neither sicknesse, pouertie, enemies, nor contempt; yet sinne thou hast, which calles also for disobedience in thy children, disquietnes in thy wife, falsehood in thy seruants, losse of goods, death of thy vertuous children, or thy louing wife; these are commonly reputed crosses, and who is free from them all?

Be assured if thou be the true child of God, one, or some, or all these will visite thee by turnes.

turnes. *Innumerable, troubles* faith *Danid*, *haue compassed me about on all sides*, and that is the condition of Gods deereft Saints, here to suffer affliction on all sides, and to be exercised with temptations of diuers sortes. *The seruant is not aboue his Lord; if they haue persecuted me*, faith Christ, *they will also persecute you*: if Christ had trouble here, so must we.

As Christ through many troubles and persecutions came to glorie, so must euery of his Elect drinke of the same cup: *Through many troubles, they must enter into the Kingdome of heauen*. Hee that will liue religiously and in the feare of God, must looke for tryals and troubles in the world, and continuall temptations of Satan, to drawe him to sinne, that by his sinnes he may offend God, that if it were possible God might forsake him.

The

Psal. 40. 12.

Gods children must suffer here.

Ioh. 15. 20.

The godly must looke for tryals.

If we sinne
we shall be
punished.

Lam. 3. 39.

40.

Afflictions
are not the
cause of sor-
row but sin
that pro-
cure them.

The most godly haue many finnes, and sinne is the cause of all troubles, as appeareth by that which is said before; and if we sinne, shall we thinke we shall not be punished? though not as the meerely wicked in Gods hote displeasure; but in loue, and the punishments may seeme alike with that of the wicked, but their endes not alike.

Wherefore then should a man (fearing God) be sorrowfull for his afflictions? seeing he is thereby occasioned to search and to trye his wayes, that finding himselfe guiltie of disobedience to God, he may the more speedily returne vnto him, lifting vp his heart and his hands to him and say, *I haue sinned and rebelled against thee, therefore dost thou worthily punish me.*

Fooles, saith Dauid, by reason of their transgressions, and because of their iniquities are afflicted:

flitted : and is not euery man that feareth not God , in the rancke of *Dauids* fooles ? nay, who is so righteous , that hath not committed folly by sinning ? and who then can be free from affliction ? If God should not correct vs here for our sinnes , he could not but reserue vs for destruction hereafter ; for such is the vilenesse of sinne , and so odious to God , as he neuer lets it goe vnpunished in Gods dearest Sainets here for a little space , and the obstinate hereafter for euer : therefore better to suffer chastisement here for a moment , then to be heere free , and hereafter perish for euer : better to be corrected in the world , then to be condemned with the world.

And we must consider , that as we seeme and find our selues endued with a greater measure of giiftes and graces then some other men : so we must thinke ,
that

Euery man
that fea-
reth not
God is a
transgres-
sing foole.

God will
trye the
graces and
giueth vs
by afflictions.

God proportions
our afflictions according to our
faith.

that God will trye these graces in vs, and the power and vertue of them by afflictions and troubles here; that through our patient suffering, we may be knowne to be what we would be reputed to be; for, the wicked commonly come not in to such calamities as the children of God doe, vnlesse by their wilfull running into miseries and dangers by their impious actions: but the godly are not so much agents to procure, as patients to suffer their afflictions: they are tryed as siluer from the drosse by the fire of tribulation, to make them perfect.

Yet such is Gods great mercie and fauour towards his owne, as although he punish them, he proportions their afflictions according to their strength, and their strength according to the weight of their correction; giuing them grace
to

to possesse their soules in patience in greatest crosses, & causeth them to reioyce in them, through the hope of the eternall weight of glory promised.

Seeing then, that all Gods children are to suffer in one kinde or another; and they that liue at their libertie and in the pleasure; of sinne without trouble, in what a lamentable case are they, that doe not onely not fall into like affliction, but boast of their freedome from all kinde of crosses?

Are there not some that say, *I was neuer troubled by Sathan, I neuer felt any of his temptations?* Another, *I haue neuer beene sicke in all my life?* A third, *I knowe no enimie that I haue?* A fourth, *I want nothing, my corne and Cattle prosper, and I haue enough to maintaine me during my life?* Another boasts of his *thrifte* children; Another of his *beautifull*
buxum

They are in an ill case that suffer no troubles.

Men that
are not af-
flicted flat-
ter them-
selues that
God loues
them.

They that
haue no
troubles
may suspect
themselves

buxum and louing wife.

Do not many silly men thus foolishly flatter themselves, and thinke that God dealeth thus fauourably with them aboue others, as an argument of his loue towards them, farre aboue those that are many wayes afflicted? but let them consider it well, and they shall finde the contrarie; for, if God indeed loued them, he would assuredly correct them: for *hee chastiseth euery sonne that hee receiuerh*; for euery man is a sinner, and for sinne he correcteth.

Therefore haue such men as are free from troubles, greater cause by farre to suspect themselves to be out of Gods fauour, then to boast of his loue; and to thinke rather, that they are vnder the power and slauerie of Satan; and that the world & the pleasures of the flesh haue bewitched them: for where Satan is silent, he suffers men to sleepe
securely,

securely : he is loath to trouble them, out of their secure slumber ; And hee is content that the world should smile vpon them, and to giue them all sensuall content, neuer desiring to crosse them. And this maketh many poore soules, falsly to imagine, that they are here euen in Paradise, when the deuill hath them Captiues.

But, when it pleaseth the Lord of his great mercie, to alter their carnally pleasing condition ; and to giue them some bitter potion, or some precious eye-salue, to make them see the danger they stand in, by awaking them by his correcting rod ; And they begin to be sensible of their miserable estate, and to encline to repentance : Then shall they finde Sathan (before silent as a Lambe) roaring as a Lyon, bereft of his prey, labouring by all infernall and flattering meanes, to retaine them

T

still.

As long as
Sathan
findes men
to runne
on in secu-
rity, hee
troubles
them not.

still. And where before he seemed not to appeare in his likeness, in vsing any apparent tentations, finding them already sufficiently chayned vnto him: seeing now his Captiues, like to breake loose, and to escape; They shall finde he will vomte out a floud of hellish tentations after them, to bring them backe againe; and will leaue no meanes vnattempted, neither inward tentations, nor outward allurements, nor the enclinations of a mans own will, to overthrow them: And where. before hee was contented, they should be free from troubles and afflictions; hee will now worke all the meanes he can, to loade them with all kindes of miseries; not to make them better, but, as much as in him lyeth, to driue them to despaire in God: And (as *Iobs* wife, by his instigation said to her husband) to curse God and dye.

So

So that their case is dangerous that liue securely free from Sathans malice, from feeling of their sinnes, and from worldly troubles; and happy are they that suffer here vnder the gentle hand of God, and according to his will.

Sathans tentations, and greatest afflictions, are no new and strange things, but vnto them onely that haue long beene lulled in the lap of all kindes of pleasures: When crosses in deed light vpon them, they thinke them strange; but vnto the dearest children of God, they are, and haue beene euer familiar; and Gods Elect Saints haue beene euer companions in afflictions.

Therefore *St. Peter*, to the comfort of all afflicted, to the end of the world, saith, *Dearely beloued, thinke it not strange, concerning the fire tryall, which is amongst you to try you: as though*

A dangerous case to liue securely.

The afflictions of the godly are not strange

*1. Pet. 4.
12. 13.*

The naturall man makes no difference, betweene iust iudgements, and fatherly corrections.

some strange thing were come vnto you: but reioyce, in as much as ye are partakers of Christes sufferings, that when his glory shall appeare, ye may be glad and reioyce. Therefore let euery man comfort himselfe in his proper affliction; And consider well the course that Almighty God taketh with afflicted men, be they punished in his anger in iustice, or chastised in his mercie: the naturall man maketh no distinction betweene iust punishments, and fatherly corrections; hee thinkes the chastisements of Gods children, to be of the like nature, as are his iust iudgements vpon the wicked. And therefore maketh no difference, but concludes all vnder one and the same sentence of wicked men, because they are alike punished: and in deede it is hard for a man to iudge his owne; much more hard, to determine of another mans desertings

uings before God ; who often times keeps the godly still in trouble, and easeth the wicked : which maketh the carnall man to thinke the wicked to be in Gods fauour , and the childe of God in deede ; not to be beloved of him.

But marke well the purpose of God, in thus relieuing, comforting , and easing a wicked man of his troubles ! thinke not it is in his loue, but in that he obserueth in him a minde enclined to some stubborne opposition against his commaunds , which he would put in execution, but that his crosses and afflictions hinder him : As *Pharaoh*, being afflicted , entreated *Moses* to pray for him ; and being eased thereof, he forgot his affliction. So the children of *Israell*, when they rebelled against God, and G O D afflicting them for their disobedience, as soone as by submission and prayer they were

Great difference in the wisdom of God, in easing the godly and the wicked

The end
why God
easeeth the
troubles of
the godly.

eased, they fell to their old and wonted stubbornnesse : And this doth God fore-see ; namely, that neither affliction , and misery on the one side ; nor prosperity and outward felicity on the other , can bring a wicked man to be good , a rebellious to be obedient.

As touching Gods correcting, and againe comforting his owne children , it is to another end ; for when by his chastisements he hath sufficiently tryed and humbled them, and brought them to the knowledge , and acknowledgement of that , for which their calamities and crosses are fallen vpon them ; namely, for their sinne and disobedience: Then hee begins as the skilfull Chirurgion, to lay mollifying and healing plaisters of loue vpon their wounds ; hee workes inward assurance of the free pardon of their sinnes , in their consciences, by the apprehension

hension of his mercies in Christ.

The godly may be visited with sicknesse, so may the wicked, and either of them recover their health; They may likewise fall into pouerty and want, they may be alike imprisoned, they may fall into equall outward crosses, and be alike eased of them. But to the comfort of the one, and that Gods glory may the more appeare in his recouerie and release, through his faithfull prayers; and to the further condemnation of the other; reseruing for him a greater punishment, howsoever hee may thinke, that God hath restored him in his loue.

And therefore, be sure whosoever thou art that sufferest affliction here, to hold fast by God through a strong faith: and know that thy crosses are sent thee, to exercise thee with patience and obedience, and to make thee better. And there-

T 4

fore

The godly
and the
wicked,
may be a-
like afflic-
ted.

Men afflic-
ted, ought
to hold fast
by God.

fore if God be pleased to ease thee of any of thy troubles, it is in his great mercie, to make thee to know, and to acknowledge, that thy crosses and corrections, and the cure of them, come onely from God; who requireth of thee onely thankfulnesse, and new obedience: for, if thou vpon recouerie of thy sicknesse, vpon supply of thy wants, vpon thy freedome of imprisonment, or vpon release of whatsoeuer troubles, thou shouldest returne to thy former sinnes; thou must looke for new, and more seuerer and (speedie) punishments.

Wee must
waite Gods
deliuerie.

Be well aduised therefore, repine not at thine afflictions, but *in patience possesse thy soule*: wayte the good pleasure of God for thy deliuerie; & forget not in all thy troubles, to lift vp thine eyes to him that striketh thee; entreate him in an humble heart by faithfull prayer, in the

the name of his Sonne : faint
not, and hee will ease thee, or
release thee.

*A necessarie Prayer, for
strength, to beare whatso-
euer afflictions, with pati-
ence; and for faith, to resist
the tentations of Sathan,
that will suggest, they pro-
ceede of Gods meere dis-
pleasure.*

O Lord my GOD,
who in thy wise-
dome, diddest first
forme me in, & broughtest
mee out of my mothers
wombe: In thy goodnes
hast relieved mee; and in
thy providence, as a Fa-
ther, preserved mee vnto

T 5

this

this day: And before I was borne, diddest determine all things, that I should suffer in this my mortall life ;

Leaue me not now, I beseech thee, nor forsake me, for now are the troubles and tryals befallne mee, which thou hadst determined from the beginning; onely through my sinnes, whereby I haue grieuously offended thee.

I thanke thee Lord, that thou hast so fatherly a care of me, as not to suffer mee to runne on in my sinnes, without this gentle correction.

I confesse, O Lord, before I was afflicted, I forgot to serue thee; nay, I forgot

forgat mine owne finnes, I followed mine owne wanton and vnruly desires, and corrupt will, as I was misled by that deceiuing guide, that miscaries all those that forsake thee, and follow him: And therefore I acknowledge thy iudgements iust, and my troubles deseruedly layde vpon mee; yet not in so heauie a manner, as thou iustly mightest inflict them:

For, as the troubles and afflictions are infinite, which thou canst finde out, to inflict vpon thy sinning children: So mightest thou haue layde the most heauie of them vpon me, because my finnes are
great

great and infinite; And I cannot but acknowledge, that had it not beene, that thy mercies surmount my sinnes, I had perished vnder my troubles long agoe.

If thou haddest obserued euery of my sinnes, and for euery of them haue inflicted vpon seuerall punishments; I could neuer haue beene able to beare the least part of them, I should haue fainted and sunke vnder them.

But, such hath beene thy fatherly loue towards me, that thou hast not punished me, according to the tenne thousandth part of my deseruings.

Though sometimes I
haue

haue felt thy rod, and haue
beene sensible of thy cor-
rections, yet neuer ouer-
pressed with them.

I haue had sicknesse, but
thou healedst me : I haue
had enemies, but thou hast
defended me; I haue been
in diuers mortall dangers,
but thou hast preserved
me; I haue beene in want,
but thou hast relieved me;
I haue had many domesti-
call crosses, but thou hast
giuen mee patience to
beare them: And although
I be not yet free from
some of them; yet will I
not feare or faint, now (by
thy grace) hauing had so
many testimonies of thy
fatherly louing kindnesse
towards me, in working so
many

many gracious deliueries
for me.

My finnes then prouoked thee to correct me : I am a sinner still, and therefore I cannot but look, for my continuall finnes, continuall chastisements. But Lord, let not thy corrections be such punishments as thou inflictest vpon such as haue neither feeling of their finnes, nor are sensible of thy punishments ; I confesse my finnes, I feele thy correcting hand gently layde vpon me ;

And I finde, gracious Father, that though thou be displeased for my sins, yet art thou not so seuer in thy chastisements, as I iustly deserue. Thou proportionest

portionest my corrections, according to thine owne gift of faith and patience, which thou fatherly doest furnish mee withall; so that I am in some measure able to beare them: or thou giuest mee faith and patience, according to the weight of thy corrections; otherwise it were not in my power, to beare the least of thy chastilements; but with much impatience, murmuring, and grudging, whereunto thou knowest my weake nature is enclined.

And thou Lord, well knowest what a malicious and subtrill aduersarie I haue, Sathan, that endeuoureth to draw me, to rebell

bell and to kick against thy fatherly corrections; suggesting vnto me, that they proceede of thy finall hatred towards me: and co-ueteth to feede my carnall enclination, with the vaine pleasures and delights of the world, and the lusts of my corrupt heart; and to reiect the yoke of thy gentle chastisements.

But Lord, thou hast taught me to know; and I haue found him (as in deede he is) a lyer, an enemy, a tempter.

O giue mee wisdom to obserue, and strength to withstand all his temptations and allurements, that I may only relie vpon thy prouidence, mercie, and good-

goodnes; wherein I know that all the troubles and afflictions which I now endure, and that thou shalt hereafter impose vpon me; are the true and infallible tokens of thy loue towards me: And therefore shall neither my hope nor my patience in suffering, be weakened, notwithstanding his malice.

Though I should walke through the valley of death; yea, if Death were instant before me; I will not feare: for, thou art with me in all my dangers, to succour mee. Thy rod & thy staffe they comfort me: Affliction and sorrow may endure for a little time, and then cometh ioy.
Thy

Thy dearest children, O Lord, endure troubles; but as they come of thee, so are they eased againe by thee.

Thou hast sent me great troubles, O Lord, and many aduersities haue befallne me, but not without thy prouidence; and thou hast hether-vnto sustained me in them all.

I will therefore goe forward in thy strength, who hast hether-vnto vpholden me by thy power. And therefore my trust and sure confidence is, that I shall neuer perish, in whatsoeuer troubles. Though sorrow and heauinesse, vnder mine afflictions, may seeme to oppresse

oppreſſe me, and to preſſe mee downe; yet taking perfect holde through a liuely faith, of thy neuer-fayling promiſes: I am aſſured in thy good time, to be finally relieued & comforted. In the meane time O Lord, giue mee perfect patience, and let my faith neuer faile mee; But as thou haſt willed me, I caſt my burthen (euen the burthen of my finnes, for which thou correcteſt me, and the troubles which thou inflitteſt vpon me for my finnes) vpon thee my Chriſt, who haſt ſuffered both for my finnes, and for the puniſhment of them. And haſt promiſed to nourish me, to ſuſtaine, maintaine,

maintaine, and vphold me
in all my tryals.

Lord, I haue had experience of thy goodnesse, mercie, and fauour towards me, euer since I was borne; by thee I haue beene stayed; from the wombe; Thou tookest me out of my mothers bowels; I haue euer since tasted of thy goodnes; thy power hath held me vp; thy providence hath euer more found out meanes to relieue mee in my greatest necessity, to defend me in my greatest dangers, to ease mee in my greatest griefe.

O my God, grant that I now may not distrust thine accustomed mercies,
but

but may still assure my
selfe, that when greatest
danger shall befall mee,
that rather then thou wilt
leauē me helplessē, thou
wilt giue thine Angels
charge ouer me, that I shall
not be vtterly out of hope
of helpe; and that thou
wilt send from heauen and
saue me.

Thou hast promised to
couer the faithfull, euen
with the wings of thy pro-
tection. I beleue Lord,
therefore I pray, that thou
wilt sustaine me, and deli-
uer me out of some of my
troubles.

I embrace thy chastise-
ments, O Lord, with a
thankfull heart, knowing
that, that man is blessed,
whom

whom thou correctest; Be not therefore far from me, O my God, though I be compassed about with many troubles. Though feare possesse my soule, confirme my faith, & I shal not faint.

Thou hast promised not to be farre from them that call vpon thee faithfully: let not therefore faith faile me, O Lord, and then lay what thou wilt vpon me; for I know thee to be my Lord that hast made me, my strength that hast hether-vnto sustayned mee, my Redeemer that hast saued me, and he that will for euer preserue me. Amen.

Lord encrease my faith.

FINIS.

Be
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